

Relation of the Present War  
to the Coming Struggle,

BY  
JOHN NICHOLSON,  
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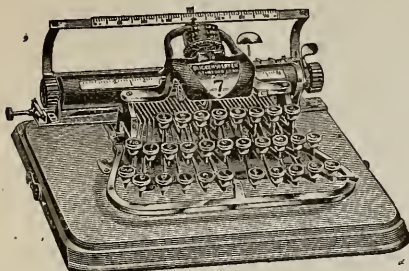
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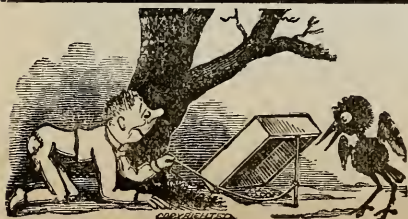
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# IMPROVEMENT ERA.

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VOL. I.

AUGUST, 1898.

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No. 10.

## THE BOOK OF THE REVELATION OF ABRAHAM.

TRANSLATED FROM THE GERMAN OF PROF. G. NATHANAEL BON-  
WETSCH, OF THE UNIVERSITY OF GOETTINGEN, GERMANY,  
BY E. H. ANDERSON AND R. T. HAAG.

---

### THE ERA EDITOR'S NOTE.

In January there appeared in one of the popular daily journals of San Francisco an account of what was called "A Remarkable New Version of the Apocalypse of Abraham," by Professor G. Nathanael Bonwetsch, of the University of Goettingen, Germany; and then followed a partial translation of the same. In some of its passages the writer observed many things of a character both as to incidents and doctrines that ran parallel with what is recorded in the Book of Abraham, given to the world by Joseph Smith in 1836 (?). Especially was this true in relation to the idolatrous character of Abraham's immediate forefathers, his call to depart from them, the future promise of a special inheritance, the fact of his receiving a special revelation from God, making known great things concerning the structure of the heavens and the



earth, the pre-existence of the spirits of men, and the choice of certain of them to be God's rulers in the earth, Abraham being among them. All these corroborating facts of the contents of the Book of Abraham were intensely interesting and important if the old Slavic manuscript from which Professor Bonwetsch was reported to have translated his book was in existence and of great antiquity.

The first impulse was to publish so much of the book as the daily paper referred to had produced, and point out the parallel incidents and doctrines in the Book of Abraham; but talking the matter over with Elder E. H. Anderson (to whom, let us here say, we have often been indebted for many valuable suggestions in connection with the publication of the ERA), he suggested that we write and ascertain from Professor Bonwetsch himself if he had issued such a work, and if so obtain one from him. This was done, and a translation of the "Revelation of Abraham" is presented to our readers. On account of its length it has been divided and will appear in two numbers of the magazine, and will be followed by a third paper the purpose of which will be to indicate the points of comparison between this translation from the old Slavic manuscript and the Book of Abraham. It will be in the second paper, that the points of comparison will be most striking, and we must ask our readers to suspend their judgment as to the value of this production until the whole of it is before them. It should also be added that how much of this story from the old Slavic manuscript is tinged with fable and how much represents the true visions of the patriarch Abraham, as related by himself, we cannot pretend to say.

---

THE TRANSLATORS' NOTE.

In volume I. of an extensive religious work being published in Leipzig, entitled, "Studies for the History of Theology and the Church," edited by Prof. G. Nathanael Bonwetsch and R. Seeberg, is found a translation of the Apocalypse of Abraham by the first named gentleman, who is a professor in the University of Goettingen. This Apocalypse



of Abraham, according to Professor Bonwetsch, was found in an old Slavic manuscript, in the University of Moscow, Russia. The old Slavic is a language from which the Russian is derived. The professor says that the old Slavic translation is very complete when compared with other fragmentary renditions of this same subject matter, made by various scholars as far back as the early part of the fourteenth century, and which renditions might more properly be called, the Testament of Abraham. He suggests, further, that the Slavic manuscript has evidently a Greek origin, judging from one thing, from the high literary and theological education of its author. Comments upon the Greek version, not yet discovered, but from which the Slavic is supposed to have been taken, have been found dated as early as the ninth century. Prof. Bonwetsch found the aid of a specialist necessary in making the present translation to German.

The translation to English, herewith presented to the readers of the ERA, has been made from the original German for this magazine. A copy of the German work, which contains besides the Revelation of Abraham a very learned discussion on its origin, genuineness and antiquity, was sent to the ERA by courtesy of Prof. Bonwetsch, upon personal application.

---

THE BOOK OF THE REVELATION OF ABRAHAM,  
 THE SON OF TERAH, THE SON OF NAHOR, THE  
 SON OF SERUG, THE SON OF REU, THE SON  
 OF ARPHAXAD, THE SON OF SHEM, THE  
 SON OF NOAH, THE SON OF LAMECH,  
 THE SON OF METHUSELAH, THE  
 SON OF ENOCH, THE  
 SON OF ARED.

---

I.

On the day when I planed (polished) the gods of my father Terah, and the gods of Nahor, his brother, I pondered:

who is in truth the strong god. I, Abraham, at the time of my offering, when I had finished the service of the sacrifice of my father Terah to his gods of gold, silver, brass, and iron, going into the temple for service, I found the god Marumath, hewn (shaped) of stone, fallen forward by the feet of Nahor's iron god. And it happened when I saw it, my soul was perplexed, and I considered that I was not able to put him back into his place, I, Abraham, alone, because he was heavy, being formed of a large stone, and I went to and made it known to my father. Then he went in with me and both of us could hardly move him onward to bring him back to his place. And his head fell from him while I yet held him by the head. It happened that when my father saw that Marumath's head had fallen off, he said to me: "Abraham," and I answered, "Here I am." Then he said to me: "Bring me the hatchet from the house." And I brought it to him. And he hewed into shape another Marumath, without a head, out of another stone, and the head which had fallen from Marumath, he put upon it, and the rest of Marumath he destroyed.

## II.

And he made five other gods and gave them to me, commanding me to sell them out in the streets of the city. And I saddled my father's ass and laid them upon it, and went to the inn to sell them. And behold merchants with camels from Fandana, Syria, passed on their way to Egypt, to purchase their papyrus from the Nile. And I asked them and they answered, and I conversed with them. And one of the camels belching, the ass was frightened and ran away and threw off the gods, breaking three of them, but two were left. And it happened when the Syrians saw that I had gods, they said to me: "Why did you not make known to us that you had gods, so we might have purchased them, before the ass heard the voice of the camel, and would not have been lost? Give us now the remaining gods, and we will pay you the fit price. And I considered, troubled in my heart, how I might bring to my father the purchase price of all the gods. Noticing my embarrassment they gave me the price of all the gods

for the broken gods; and the three broken ones I threw into the waters of the river Gur which was near by, and they sank into the depths thereof, and henceforth were no more.

### III.

But as I still went on my way, my heart was stirred and my mind was troubled. I said in my heart: What an evil thing is this my father does? Is he not rather the god of his gods, since they come into being by his chisel, his lathe and his skill; and would it not be more proper for them to worship my father, inasmuch as they are his creations? What an evil deception is this of my father in his works! Behold Marumath fell and could not raise himself in his temple nor could I alone move him, until my father came and together we raised him; and because we were too weak, his head fell off and he set it upon another stone of another god which he had made without a head. And likewise the other gods which were broken in falling from the ass, which could neither free themselves nor harm the ass that demolished them; neither came their broken remains from the river. And I said in my heart: This being so, how now can Marumath, my father's god, having another stone's head, and being made of another stone, save a man, or hear a man's prayer and reward him?

### IV.

And as I thus reflected, I came to my father's house; and I watered the ass and fed him hay, and took out the silver and gave it into the hands of my father Terah. When he saw it he was glad and said: "Blessed are you, Abraham, by my gods, since you have brought the price of the gods, and my labor has not been in vain." And I answered and said to him: "Hear, my father Terah, blessed are the gods by you, for you are god to them, for you have made them, their blessing is destruction, and their help is vain: who could not help themselves, how shall they help you or bless me? I was considerate of you in this gain, because of my good sense, I brought you silver also for the broken gods." And when he heard my words, he was very angry with me because I had spoken hard words against his gods.

## V.

But I, having reflected upon the anger of my father, went out, whereupon he called me, saying: "Abraham!" and I said, "Here I am," and he said: "Gather the shavings of the firewood from which I made gods before you came, and prepare me food for dinner." And it came to pass that while gathering the shavings, I found among them a small god which had been laid in the litter to my left; and upon his forehead was written: God Barisat. And it came to pass that when I found him I kept him, and did not make it known to my father that I had found the god Barisat among the shavings. And it happened when I had placed the shavings into the fire to prepare food for my father, that I went out to enquire concerning the meal, and I set Barisat by the lighted fire and said to him, "Take care, watch, Barisat, until I return, that the fire be not extinguished. If it goes down, blow upon it that it may burn up again." And I went forth and fulfilled my errand; and, returning, I found Barisat fallen backward, his feet terribly burned surrounded by fire. And it came to pass when I saw this, I said laughingly to myself: "In truth, Barisat, canst thou not light a fire and cook a meal?" And it came to pass that while I was thus speaking to myself and laughing, he gradually burned up and became ashes. And I brought the meal to my father and he ate; and I gave him wine and milk, and he drank and was glad, and blessed his god Marumath. I said to him: "Father Terah, bless not your god Marumath, neither praise him, but rather exalt your god Barisat, because loving you more, he has thrown himself into the fire to cook your food." He asked me: "Where is he now?" I replied: "He was burned into ashes in the fierceness of the fire, and became dust." Then he said: "Great is the power of Barisat, I will make another one today, and tomorrow he shall prepare my food."

## VI.

But when I, Abraham, heard such words from my father, I laughed to myself, yet sighed in the sorrow and anger of my soul, and said: "How can a fashioned statue, made by him,



help my father? Will he now permit his body to be subject to his soul, and his soul to his spirit, and his spirit to absurdity and ignorance? For once it may be meet that evil should be suffered in order that I may dwell upon pure things and lay open my thoughts before him." Then I continued: "Father Terah, whichever of these you adore as a god, you are unreasonable. Behold the gods of my brother Nahor which stand in the holy temple, are more worthy of honor than yours: for behold Zucheus, his god, is more worthy of honor than your god Marumath, for he is artfully adorned by man with gold, and when he grows old he can be made over (remoulded), but when Marumath is worn or destroyed, he cannot be renewed, since he is made of stone. As far as the god Joauv is concerned, who stands above the other gods with Zucheus, he is more honorable than the wooden god Barisat, for he is made of silver, made costly of man for show and appearance. But your god Barisat, before he was yet prepared, and unrooted from the earth, was grand and wonderful in the glory of his branches and blossoms, but you have cleaved him with your ax, and through your skillful art, he became a god. Behold how he is withered, how his strength has departed; from his height he is fallen to the earth; from greatness, to the paltry and mean. His countenance is vanished; he himself was burned by fire and became ashes, and is no more. And you declare: 'Today I will make another, who shall prepare my food tomorrow.' Does this not leave him to his own destruction?"

## VII.

Having so thought, I Abraham, came to my father saying: "Father Terah, fire is more worthy of honor than your gods of gold, silver, stone and wood, whom you revere, because it consumes your gods; your gods are burned and are subject to fire; the fire consuming them mocks your gods. But even fire I call not god, because it is quenched by water, moreover, the water not only quenches the fire, but it sweetens the fruits of the earth; but water I do not call god, because it is swallowed up by the earth; therefore, I call the

earth more worthy of honor, because it controls the nature of the water. But earth is not god, for it is dried up by the sun, and made subordinate to the labors of mankind. More worthy than the earth is the sun, because he lights the whole world with his beams. But neither do I call him god, for he is hidden by the night. And again I do not consider the moon and the stars god, for they likewise in their seasons are obscured. But hearken to this, Father Terah, let me make known to you the God who has created all these, for he is the true God, who empurpled the heavens, and gilded the sun; who made the moon to shine and with her the stars; who dried up the earth in the midst of many waters; who set you, yourself, in it, and has now found me in the perplexity of my thoughts. O, would that God, through himself might reveal himself to us!"

## VIII.

And it came to pass while I thus spake to my father Terah, in the court of my house, the voice of a Mighty One from Heaven came from a fiery cloud saying and calling: "Abraham, Abraham." I answered: "Here am I." And he said: "The God of Gods, the Creator, you are seeking in your heart; I am he. Go out from your father Terah, get you out of his house, lest you also be killed in the sins of the house of your father. And I went forth. And it came to pass as I went out, having hardly reached the door of the court, there was a voice of great thunder, and he was burned, and his house, and all that was in it, even to the earth of forty ells.

## IX.

Then a voice spake to me twice: "Abraham, Abraham!" I answered: "Here am I." And he said: "Behold it is I, be not afraid, for I am before the world was, a strong God who created even before the light of the world. I am your shield and your helper. Go hence, and take for me a three-year old heifer, and a three-year old goat, and a three-year old sheep, and a turtle dove, and a pigeon, and bring me a pure sacrifice. And in this offering I will show you the Aeons, and reveal to

you that which is secret; and you shall see great things never before beheld by you; for you have loved to seek me, and I have called you my friend. But abstain from all food which comes from the fire, and drink no wine; do not anoint yourself with oil for forty days, and then present to me the sacrifice which I commanded you, at the place which I shall show you, upon a high mountain, and there I will show you the Aeons which have been wrought by my word, and firmly established, created and renewed, and I will reveal to you that which is to come to pass within them to those who do evil, and to those who work righteousness in the generations of men."

## X.

And it came to pass as I heard the voice which spoke such words unto me, I looked hither and thither, and behold there was breathless silence, and my soul was frightened, and my spirit fled from me, and I fell like a stone to the earth, there being no strength left in me to stand. And while yet my face was upon the ground, I heard the voice of the Holy One speaking: "Go Iaoel, by the power of my unspeakable name, raise up this man for me, strengthen him, and quiet his trembling. And the angel came who had been sent to me in the likeness of a man, and took me by my right hand, and, putting me on my feet, said:

"Arise, Abraham, friend of God who loveth you, let not the fear of man encompass you, for behold, I have been sent to you to strengthen you and to bless you in the name of God, the creator of the heaven and the earth, who loveth you. Be courageous and draw near unto him. I am called Iaoel by him who shaketh the creations of the firmament to the breadth of the seventh heaven, power being vested in me through his unspeakable name. I am he to whom it is given, through his command, to reconcile the cherubim, and teach those who take upon them his name the song of the seventh hour of the night of man. I am set apart to control the Leviathan, for through me the attacks and threatenings of every reptile are subdued; I have been commanded to unbind Hades, and to destroy those who gaze at death! I am he who was com-

manded to set on fire your father's house, and to destroy him because he worshipped dead gods. I am now sent to you to bless you, and the land which the Eternal One has prepared for you, unto whom you have called: and for your sake I have made my way to the earth! Arise, Abraham, with courage, go with great joy and gladness. I am with you, for the Eternal One has prepared for you honor everlasting. Go, finish the sacrifice of the commandments, for behold I am set apart with you and with the generations which have been before prepared, out of you; and with me, Michael blesses you forevermore. Be courageous, go!"

## XI.

And I arose and saw him who had taken hold of my right hand, and placed me upon my feet: and this was the appearance of his body: his feet were like sapphire, and his countenance like chrysolith, and the hair of his head was white as snow; and the turban upon his head was like the appearance of the rainbow; his garments were like purple, and he held a golden scepter in his right hand, and he said unto me:

"Abraham!" And I answered: "Behold, thy servant!" And he said: "Let not my countenance nor my speech frighten you, that your soul be not confused. Go with me, and I will go with you to the visible sacrifice, and I will go with you eternally to the sacrifice which is invisible. Be of good cheer and go!"



# YOUNG CHARACTERS IN HISTORY.

BY PROFESSOR WILLARD DONE, PRESIDENT OF THE LATTER-DAY  
SAINTS' COLLEGE, SALT LAKE CITY.

---

## VIII.

### DAVID, KING OF ISRAEL.

Diverse elements are sometimes gathered together to make up a singularly united life, like the carbon, nitrogen, oxygen, hydrogen, and other chemical elements which enter into the composition of that perfectly unified organism, the human body. Their very diversity it is, which renders their union and interaction possible. In the life of a man, these elements are gathered up and formed in the laboratory of youth, where activity is greatest and unions most easily formed, and from thence they develop into the stable compounds of manhood.

In the case of David the first king of united Israel this diversity of elements is very marked. The task of tracing them through the retorts and crucibles of experience is hesitatingly undertaken, for the reason that it is so difficult to treat in history's necessarily cold and critical way, a character possessing the many marks of inspiration shown in the life of David. For to doubt that in many of the critical periods of his life, no less than in his divine poetry, he was blessed with a heavenly inspiration, is to doubt not only the statements of the sacred record, but the evidences of history as well.

Every one is familiar with the beautiful romance of Ruth, the Moabitish widow, and Boaz, the prosperous land owner of

Bethlehem. The marriage of these two, toward the close of the rule of the judges, produced the royal line of Judah. Their grandson Jesse was living a peasant life at Bethlehem during the troublous period of the reign of Saul, the Benjaminite, over a portion of Israel. It is during this reign that Jesse's son David comes into the Bible narrative. The boy was leading the lowly life of a shepherd, no doubt on the same hills where, more than ten centuries later, the birth of his great descendant was announced by angelic heralds to shepherds as humble as himself. In this sequestered life he could develop, unretarded by undue outward influence, traits of character which stood him in good stead during the troubles and emergencies of his adult life. Some of them are particularized in the history itself; we are left to judge of others by the events which called them forth.

His shepherd's pipe, with which he gathered the wandering flocks; his lyre with which he accompanied his boyish songs, brought forth within him a musical gift of inestimable value in the development of his later life. Dangers lurked about the lonely shepherd which could not be charmed away by the tones of pipe or harp, dangers requiring bravery and strength. The wild beasts inhabiting what was then a lonely desert region (the hills and plains off to the west and south of Bethlehem), were not prone to leave unmolested the tempting flocks under his care. Nor is it at all improbable that his single-handed conflicts with these denizens of the wilderness were frequent. His bravery and strength in these unequal contests are well attested by his own statement, not boastingly made, on the eve of his combat with Goliath: "And David said unto Saul, thy servant kept his father's sheep, and there came a lion and a bear and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth; and when he arose against me I caught him by his beard and smote him and slew him. Thy servant slew both the lion and the bear." Steadiness of nerve, herculean strength and unflinching courage are implied in this single incident, multiplied by the many similar dangers through which he must have passed. Rugged, manly strength and hardihood were thus developed, to fit him for the duties of a

warrior, as his pipe and lute prepared him to be "the royal musician."

Another benefit derived from his shepherd life must not be overlooked. He became thoroughly conversant with nature in all her aspects, especially her sterner ones. That this knowledge was of the greatest worth to him in the days of his adventurous outlawry, the history will show. The cliff became his bulwark, the cave his hiding-place, the desert his protector.

But he also read a kindlier lesson from nature, a lesson of beauty and sympathy which entered into the songs of his manhood. The cliff had its mantle of green, the cave its calcite crystals, the desert its vases. To the poetic sense of David these no doubt appealed as much as their rugged side to his sense of safety, and mingled with all these elements, there grew up within him, tempering all other qualities of his nature, an implicit trust in God and the ultimate justice of all his providences. We shall have occasion to see how his trust sustained him in the midst of difficulties, and found expression in some of his grandest psalms.

It was while engaged in this lonely occupation and receiving these lasting impressions, that a great crisis arose in Israel, and turned the whole current of David's life. Saul had proved himself unworthy of the great trust reposed in him as king of Israel and his successor was to be chosen. This task was entrusted to Samuel whose prophetic eye was turned to the house of Jesse, the Bethlehemite. Thither his steps turned also, and the stalwart sons of Jesse passed in succession before him. But, a cause of mutual chagrin, none of them filled the prophetic eye. To Samuel's surprised inquiry if these were all his children, Jesse made the apparently indifferent reply that the youngest, a mere boy, was out herding the sheep, a task considered at that time most menial. In obedience to the prophet's command, David was brought in. Impressed with the appearance of the boy, who was "ruddy and withal of a beautiful countenance and goodly to look upon," Samuel instantly obeyed the command of God, "Arise, anoint him, for this is he."

His first two interviews with king Saul were singularly

romantic and well illustrated the two sides of David's character. Already the avenging hand of God was upon the king and the evil spirit sent to afflict him had wrought its influence upon his mind. The once manly, generous spirit had degenerated into alternate ferocity and childishness. To soothe and tame him a skilful musician was required and the future king of Israel was chosen. The gentle, manly youth infused his own spirit of calm strength into his harp, playing when the fit was on the king and expelling the evil influence from him.

Calmness of another sort was required in the conflict with Goliath. The Philistine giant had for days terrorized the armies of Israel by stalking before their lines in all the majesty of his huge size and challenging to deadly combat any champion they might name. The youthful David had left his "fleece charges," somewhat surreptitiously, we may suppose, to view the conflict. Incensed by the lack of courage of the Israelites, no less than by the boasting of the Philistine, David indignantly asked who it was that dared defy the armies of the living God, and then offered to slay the giant with his own hand. In reply to the wondering doubt of Saul, he courageously but modestly told the incident of the lion and the bear, and expressed the thought that God would as willingly help him protect the armies of Israel as the flocks of his father. Then refusing the proffered armor of Saul because he "had not proved it," and taking only sling and pebbles, he did the deed of courage which caused the women to sing on meeting the victorious army, "Saul hath slain his thousands and David his ten thousands." This aroused Saul's jealousy and opened the way for a new epoch in David's life, the period of outlawry. This is the picturesque, romantic period of David's life, bridging the time from youth to full manhood, and therefore carrying him beyond the province of the first part of this sketch.

Before proceeding to a necessarily brief treatment of this important epoch, I cannot forbear calling attention to one element of David's character, which remained a prominent trait to the end—his power of winning hearts. It is well illustrated in the love for him of two of Saul's children, Jona-



than and Michal. This affection sprang up and developed into the strongest form, at the time of their father's bitter hatred for him. Indeed Saul's whole purpose in giving Michal to David as a wife seems to have been to use her as a tool to entrap him. Yet so great was her love for him, that she aided in his escape at the time of his greatest danger, thereby incurring the risk of her father's disfavor. The friendship of David and Jonathan has passed into a proverb: it "exceeded the love of a woman." Yet this affection developed when Saul was thirsting for David's life, and found expression in Jonathan preserving that precious life from his father's wrath. Through all these incidents, the enjoyment of new honors and the encountering of new dangers, David passed with a most becoming modesty and dignity, which augured well for his powers when they should be fully matured.

His outlawry commenced with the two incidents of the "dummy" placed in his bed by Michal, his wife, and the shooting of the arrows by Jonathan. By the first his life was saved, by the second he was warned to flee from the increasing wrath of Saul. As this period, especially in its early incidents, belongs properly to his youth, its leading events will be treated here. As he fled for his life, there rallied around his standard the men who are always ready to take advantage of such conditions—spendthrifts, bankrupts, and others who were under the ban of the law. They were men who had everything to gain and nothing to lose—men who had fled from society to prey upon it, from the law, to break it. No scruples could be expected here, no respect for the rights of others, none of the refinements of even a rude civilization. Murder, robbery, rapine, vengeance for past wrongs, could be perpetrated without compunction. We can imagine what a weak man, unskilled in controlling the minds and winning the hearts of men, would have done under such circumstances. Outlawry would have been outlawry indeed, without redeeming features. Not so with David. He took the rude, native material presented to his hands (in which he had no choosing), and shaped it into a band of men noted for bravery, chivalry, and regard for the rights of others. True they were mere outlaws; but their war was not waged on society, but merely on outlaws worse than themselves.

At that time the extreme frontiers of Israelitish territory were at the mercy of the lawless peoples surrounding the twelve tribes. All the products of the field or the pasture were in danger of being swept away without warning. So far from taking vengeance on society for real or fancied wrongs, by assisting these plunderers, David and his men protected the tribes against them. All that they levied upon their countrymen by way of payment for these inestimable services, was a mere subsistence, as rude and insufficient as their own lives. True when this was denied, such vengeance might overtake the ungrateful one, as would bring him to a realization of his obligations, for, speaking in a paradox, the law of outlawry is severe.

This is well illustrated in the incident of Nabal, "the foolish one," and his beautiful wife Abigail, which is worthy of being related. After many romantic adventures and narrow escapes, David had taken up his stronghold in the mountains of Carmel, south of Hebron, where he had acted "as a wall" to preserve Nabal's property from theft. At the time of shearing, David sent to Nabal for provisions, to remunerate his men for their services in Nabal's behalf. But not only did he refuse the compensation, but he went so far as to accuse David of being an imposter, and an outlaw like the rest, declaring that he owed the "son of Jesse" nothing. In anger, David formed an expedition against Nabal, intending to exterminate his household, and thus avenge the insult to the future king of Israel, and the slight perpetrated on his men. But Abigail, wiser than her husband, met David with rich gifts and diplomatic words, and he generously promised that in return for her intercession, the life and property of her husband should be spared. The sequel to the story is reached in the early death of Nabal, and the marriage of Abigail to David.

But the double climax to his life as an outlaw was reached, and his generosity fully illustrated in his twice saving the life of Saul, who was seeking his destruction. Though fallen from his high estate, Saul was still "the Lord's anointed," and to him no evil must come through David. Even the cutting away of a portion of the king's robe was reported, and

humbly apologized for. Nothing could exceed this high sense of honor, this manly chivalry for an enemy.

The benefits which David carried out of these experiences into his later life, were invaluable. Control over men, no matter how uncontrollable; the use of materials, no matter how refractory; taking advantage of circumstances, no matter how adverse; familiarity with hardships the most severe; and an implicit trust in his ultimate triumph through present humility and gentleness;—these were a few of the lessons with which his life was enriched. We shall now see how he was fitted by these experiences of his youth, for the weighty responsibilities of later life.

What did such a youth not promise! At the period when he was to step from behind the scenes of his outlawry to the stage of his kingship over Israel, we can look at this noble young man, and adapt to him with emphasis, Antony's praise of Brutus:

"His life was gentle, and the elements  
So mixed in him that Nature might stand up  
And say to all the world, 'This was a man!'"

The tragic death of Saul and Jonathan on Mount Gilboa, not only gave the kingdom to David, but subjected him to the difficult task of gaining the Benjamites and the other tribesmen to allegiance to a descendant of Judah. This task was rendered all the more difficult by several unfortunate circumstances which crowded after one another at this critical time. The first of these was the death of Saul. Had David rejoiced at it, he would have alienated Saul's tribesmen. But he expressed his unfeigned horror by slaying the Amalekite who boasted of having killed Saul; and gave a special reward to those who rescued the remains from the Philistines. Then came the killing of Abner, Saul's military officer, by the jealous Joab. David overcame the evil effects of this by ordering public lamentation, and the burial of Abner under the mourning eye of the king. The last of these circumstances was the murder of Ishbosheth, the son and heir of Saul. With true tact and manly feeling, David ordered his murderer to be slain, and his head to be buried in the tomb of Abner. Then to cement this friendship, and

requite the love of his dead friends, David took Jonathan's son, Mephibosheth, into his own household, and kept him there during the remainder of his life. These acts of kindness and diplomacy brought about the union of the tribes, and fully vindicated the wisdom promised by David's youth. For the first time a king ruled over united Israel, and stood ready for defensive conquests over her enemies.

These conquests were extended. At the head of his army, David braved the dangers of desert and mountain, forest and wilderness, driving back his enemies, and "breaking the Philistine horn." How fully were the promises of his youth realized! Bravery, abstemiousness, strict justice, morality, wisdom, firmness, kindness—all were manifested in perfect measure. The apex of his power and joy was reached when after the conquest of Jerusalem's Mounts, Zion and Moriah, from the Jebusites, he ordered the ark of the Lord carried to Moriah, and followed it with joyous songs and dances of praise. A new "city of David," commensurate with his power and dominion, was established in the mountain fastnesses of Judea. Jerusalem was from henceforth, "the city of the great king."

But not in all the acts of his manhood did David fulfill the promise of his youth. His one great sin, the case of Uriah, the brave self-sacrificing Hittite and his beautiful wife, Bathsheba, is too familiar to need a recital. David had begun to copy after other kings, of his time, in remaining at home while his captains fought his battles; and it was but another step to imitate their despotic immorality. Rest is sure to be followed by enervation and weakness, and these by disaster. And what calamities can be directly or indirectly traced to this one sin! The death of David's child; the crime of Amnon against Tamar; the revenge and flight of Absalom; his subsequent rebellion and grossness; the flight of David from his wrath; the civil war, resulting in Absalom's death; and the attempted usurpation of Solomon's kingdom by his brother Adonijah. Truly the wages of sin is death. Had it not been for the deplorable weakness displayed by David in the case of Bathsheba, an act so contrary to all the promises of his youth, this long train of evils would have been



much less likely to vex his old age; the cry of anguish would perhaps never have been heard from him—

“O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!”

This weakness added to his own fatherly affection, led to another failing though an amiable one, favoritism for his own children. This rendered him incapable of the strict justice in dealing with their offences against him, which he displayed in the case of others. His failure to deal with Amnon led Absalom to take his sister Tamar's wrongs into his own hands; this in turn led at least indirectly, to Absalom's treason; and when the rebellion was put down David narrowly escaped alienating the hearts of all his people by mourning so bitterly at Absalom's death.

Therefore the decline in David's influence and the going down of the sun of his power, dated from the time when he began to consider himself a king, with self-vested rights, rather than a servant through God, of the people. But if, for one hour, he forgot the virtue, humility, bravery, and manliness of his youth he paid for it in years of suffering and sorrow. His degeneracy was produced alone through sin and its consequent weakness.

I had intended giving considerable attention to David as the “sweet singer of Israel,” but space will not permit. Therefore I content myself with a brief quotation from Kitto: “David's compositions (Psalms) are generally distinguished by sweetness, softness, and grace; but sometimes, as in Psalm XVIII, they exhibit the sublime. His prevailing strain is plaintive, owing to his multiplied and sore trials, both before and after his occupation of the throne. How often was he beset with dangers, harassed by foes and chastised of God! And under these circumstances, how was his spirit bowed down and gave vent to its complaints and sorrows on the saddened chords of the lyre! But in the midst of all he generally found relief, and his sorrow gave place to calm confidence and joy in God. What wonder that a soul so susceptible and devout as his should manifest emotions so strong, so changeful and so various, seeing that he passed through the greatest

vicissitudes of life. And quoting from Psalm LXXVIII, we gain David's synopsis of his whole life:

“He chose David also his servant,  
And took him from the sheepfolds;  
From following the ewes, he brought him to feed  
Jacob, his people, and Israel his inheritance.  
So he fed them according to the integrity of his heart,  
And girded them by the skillfulness of his hands.”

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### THE GOOD SHEPHERD.

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I am the good shepherd; the good shepherd giveth his life for the sheep.  
But he that is an hireling and not the shepherd, whose own the sheep are  
not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf  
catcheth them and scattereth the sheep. (*John X: 11, 12.*)

He giveth them, he giveth them,  
Pastors watchful, valiant, true;  
He feedeth them, he feedeth them,  
In pastures rich, and green and new;  
He leadeth them, he leadeth them,  
By living waters, crystal, pure;  
In endless love, in boundless love,  
His mercies will endure:

He saveth them, he saveth them,  
In realms of love, and truth and light;  
He robeth them, he robeth them,  
In garments shining, clear, and white;  
And crowneth them, and crowneth them,  
Who've run the race, the vict'ry won.  
Hosannas sing, Hosannas sing,  
To the Father and the Son.

A. P. WELSHMAN,

June, 1898.

Grover, Uintah Co., Wyoming.

## GIFTS OF THE GOSPEL.

“THEY SHALL SPEAK WITH NEW TONGUES.”

(*Mark XVI: 17*).

BY CHARLES S. SMITH.

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In the summer of 1842 I was a traveling Elder in North Wales preaching the gospel. My labors extended through Denhighshire, Flintshire and Montgomeryshire. In the course of my travels I was frequently entertained with food and lodging at the home of a brother John Dudley, who lived some three miles from Welspool, Montgomeryshire. His wife, Sister Letty Dudley, in fulfillment of the promise of the Lord, that those who believe the gospel shall receive certain spiritual gifts (*Mark XVI: 17, 18*), had received the gift of tongues, and frequently exercised herself therein. She, however, had some doubts in her own mind as to the genuineness of the tongue she had received, that is, as to its being a gift to speak a language, which, while unknown to her could still be understood by others. An incident happened, however, of which I was a personal witness, which set all her doubts at rest.

One day as I sat in the house of brother Dudley conversing with him, the front door overlooking the turnpike road being open, I saw three men, apparently sailors, walking down the road; when they reached brother Dudley's gate, perhaps some twenty rods from the house, two of them entered and approached the house, while the third, whom now I could see was a blackman while his companions were white, remained at the gate. The two who came to the house represented that they were shipwrecked sailors, and were begging their way to some town, the name of which I do not now

remember. Sister Dudley, at their request, gave them something to eat; and while they were eating I asked them who their black companion was at the gate, and they replied that he was a native of the Caribbean Islands. "Does he speak English?" I inquired. "Not a word," they answered. "When you go to the gate," I said, "tell him to come to the house." I had received an impression that sister Dudley, through him, would be able to receive an assurance that the tongue she had received was genuine. When the Caribbean came to the house, sister Dudley gave him some bread and milk, and as he ate it she stood leaning against the doorpost regarding him very intently. When the man finished eating I said to sister Dudley, "now is your chance to test your new tongue." She replied, "I do not like to try it." But I urged her to put it to the test, and presently she began to speak in the tongue that had been given her. When she began to speak the black man arose from his chair with the most profound astonishment I ever saw on a man's face. He listened to her in silence for a while, and then he commenced to talk in his native language. When he stopped sister Dudley began again, and thus they continued to converse with each other for some fifteen minutes. At last the Caribbean shook hands with her and joined his companions.

As the black man left the house brother Dudley turned to his wife and said: "Letty, I hope you will never doubt again." She replied: "No, I never shall, John."

*St. George, June 21st, 1898.*

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"AND HE WILL SHOW YOU THINGS TO COME."

*(John XVI: 13).*

BY SAMUEL C. ADAMS.

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While reading the editorial, in number two of the ERA, on the prophecy of Elder Parley P. Pratt respecting the construction of railroads, etc., my mind reverted to a similar prediction in 1854, at Nephi, Juab County, by a man who was considered a visionary. The circumstances leading up to the prophecy were these: A war with Chief Walker (Ute Indian) was upon our



hands, and many of us almost felt that our aims at making a success of our foothold in Juab County might be futile. President Joseph L. Heywood tried to inspire all with the idea that success was an assured fact, and in his Sabbath discourses he would try to inspire us with faith, by declaring what he expected to live to see. On one occasion he went so far as to say, in the name of God, that he would live to see these valleys so filled up, that there would be a railroad north and south through this (Juab) valley; and further, that another railroad would run east and west, up and down the very street upon which our fort then stood, and run into Sanpete Valley. This was about ten years before the great railroads across the continent were talked about or surveyed. To those of us who listened, it seemed wild, we said, for we knew that to freight one rail eighteen feet long, from the east to Utah, would cost \$100.00, and that there was not enough money in circulation in North America to deliver the rails by ox teams to build a 400 mile road from north to south through Utah. But the Civil War brought its blessings, or at least its changes. It showed the necessity of a railroad from ocean to ocean: the pony express gave way to the Brigham Young express carrying company; this to the overland stage; then came the telegraph line; then the Union Pacific railroad, by which the rails for the north and south railroad of Utah could be brought with the greatest ease. The road bed was laid chiefly under contracts negotiated by President Brigham Young. The rails were brought; the track was laid, and today the main part of the road exists and the east and west line, connecting with the Union Pacific, or Oregon Short Line now, is built up the very street spoken of, and doing business with Sanpete through Salt Creek canyon: and the venerable old gentleman who made the "wild declaration" is still alive, and numbers of those who were present in the meeting and thought his prophecy extravagant when the declaration was made, say now, surely he was inspired of God, for it hath come to pass.

The foregoing can be proven by a dozen or more of the old settlers of Nephi, for I have talked with that many in late years upon this subject.

*St. George, Utah, April 23d, 1898.*

# CALUM DHU.

A HIGHLAND TALE.

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Calum Dhu was the bravest warrior that followed the banners of the Chief of Colquhoun, with which clan the powerful and warlike M'Gregors were at inveterate feud. Calum lived in a sequestered glen in the vicinity of Ben Lomond. His cottage stood at the base of a steep ferny hill: retired from the rest of the clan, he lived alone. This solitary being was the deadliest foe of the M'Gregors, when the clans were in the red unyielding battle of their mountain chiefs. His weapon was a bow, in the use of which he was so skilful, that he could bring down the smallest bird when on the wing. No man but himself had ever bent his bow; and his arrows were driven with such resistless force, that their feathery wings were always drenched with his foeman's best blood. In the use of the sword, also, he had few equals; but the bow was the weapon of his heart.

The son of the chief of the M'Gregors, with two of his clansmen, having gone to hunt, and their game being wide, they wandered far, and found themselves, a little after mid-day, on the top of the hill at the foot of which stood Calum Dhu's cottage. "Come," said the young chief, "let us go down and try to bend Calum Dhu's bow. Evan, you and I have got the name of being the best bowmen of our clan; it is said, no man but Calum himself can bend his bow: but it will go hard with us if we cannot show him that the M'Gregors are men of thews and sinews equal to the bending of his long bow, with which he has so often sent his arrows through and through our best warriors, as if they had been men of straw set up to practice on. Come, he will not know us—and if he should we are

three to one; and I owe him something," added he, touching the hilt of his dirk, "since the last conflict, where he sent an arrow through my uncle's gallant bosom. Come, follow me down!" he continued, his eye, gleaming with determined vengeance, and his voice quivering with suppressed passion. The will of a highland chieftain was law at the time of which we speak. "We will go down, if a score of his best clansmen were with him," said Evan. "Ay, but be cautious." "We shall bend his bow, then break it," replied the young M'Gregor, "and then—then for my uncle's blood." "He is good at the sword," said the third M'Gregor; "but this (showing his dirk), will stretch him on the sward." "Strike him not behind," said the young chief: "hew him down in front; he deserves honorable wounds, for he is brave, though an enemy."

They had been concealed by a rising knoll from being seen from the cottage, which they now reached. Knocking loudly at the door, after some delay they were answered by the appearance of a little, thick-set, grey-eyed, oldish-looking man, with long arms and a black bushy beard hung with grey threads and thrums, as if he had been employed in weaving the course linen of the country and the time. But as he had none of the muscular symptoms of prodigious strength, which Calum Dhu was reported to possess, and which had often proved so fatal to their clan, they could not suppose this to be their redoubted foeman; and, to the querulous question of what they wanted, uttered in the impatient tone of one who has been interrupted in some necessary worldly employment, they replied by inquiring if Calum Dhu was at home. "Na, he's gane to the fishing; but an ye hae ony message frae our chief, (Heaven guard him!) about the coming of the red M'Gregors, and will trust me with it, Calum will get it frae me. Ye may as well tell me as him, he stays lang when he gaes out, for he is a keen fisher." "We were only wanting to try the bending of his bow," said the disappointed young chief, "which we have heard no man can do save himself." "Hoo! gin that is a', ye might hae tell'd it at first, an' no keepit me sae lang frae my loom," said the old man: "but stop"—and giving his shoulders an impatient shrug, which,

to a keen observer, would have passed for one of satisfaction, triumph, and determination, he went into the house and quickly returned, bringing out a strong bow, and a sheaf of arrows, and flung them carelessly on the ground, saying, "Ye'll be for trying your strength at a flight?" pointing to the arrows; "I have seen Calum send an arrow over the highest point o' that hill, like a glance o' lightning; and when the M'Gregors were coming raging up the glen, like red deevils as they are, mony o' their best warriors fell at the farthest entry o' the pass, every man o' them wi' a hole in his breast and its fellow at his back."

He had taken a long arrow out of the sheaf, and stood playing with it in his hand while speaking, seemingly ready to give to the first man who should bend the bow. The M'Gregors were tall muscular men, in the prime of youth and manhood. The young chief took up the bow, and after examining its unbending strength, laying all his might to it, strained till the blood rushed to his face, and his temples throbbed almost to bursting—but in vain; the string remained slack as ever. Evan and the other M'Gregor were alike unsuccessful; they might as well have tried to root up the gnarled oaks of their native mountains.

"There is not a man," cried the young chief of M'Gregor, greatly chagrined at the absence of Calum Dhu, and his own and clansmen's vain attempts to bend the bow,—“There is not a man in your clan can bend that bow, and if Calum Dhu were here, he should not long bend it!”—Here he bit his lip and suppressed the rest of the sentence, for the third M'Gregor gave him a glance of caution. “Ha!” said the old man, still playing with the long arrow in his hand, and without seeming to observe the latter part of the M'Gregor's speech, “If Calum was here, he would bend it as easily as ye wad bend that rush; and gin ony o' the M'Gregors were in sight, he wad drive this lang arrow through them as easily as ye wad drive your dirk through my old plaid, and the feather wad come out at the other side, wet wi' their heart's bluid. Sometimes even the man behind is wounded, if they are ony way thick in the battle. I once saw a pair o' them stretched on the heather, pinned together with ane of Calum's lang arrows.”



This was spoken with the cool composure and simplicity of one who is talking to friends, or is careless if they are foes. A looker-on could have discerned a checkered shade of pleasure and triumph cross his countenance as M'Gregor's lip quivered, and the scowl of anger fell along his brow at the tale of his kinsmen's destruction by the arm of his most hated enemy.

"He must be a brave warrior," said the young chief, compressing his breath, and looking with anger and astonishment at the tenacious and cool old man. "I should like to see this Calum Dhu."

"Ye may soon enough; an' gin ye were a M'Gregor, feel him too. But what is the man glunching and glooming at! Gin ye were Black John himsel, ye couldna look mair deevilish-like. And what are you fidging at man?" addressing the third M'Gregor, who had both marked and felt the anger of his young chief, and had slowly moved nearer the old man, and stood with his right hand below the left breast of his plaid, probably grasping his dirk, ready to execute the vengeance of his master, as it was displayed on his clouded countenance, which he closely watched. The faith of the Gael is deeper than "to hear is to obey," the slavish obedience of the East: his is to anticipate and perform—to know and accomplish or die. It is the sterner devotedness of the north.

But the old man kept his keen grey eye fixed upon him, and continued, in the same unsuspecting tone: "But is there ony word o' the M'Gregors soon coming over the hills? Calum would like to try a shot at Black John, their chief; he wonders gin he could pass an arrow through his great hardy bulk as readily as he sends them through his clansmen's silly bodies. John has a son, too, he wad like to try his craft on; he has the name of a brave warrior—I forget his name. Calum likes to strive at noble game, though he is sometimes forced to kill that which is little worth. But I'm fearfu' that he o'errates his ain strength; his arrow will only, I think, stick weel through Black John, but—" "Dotard, peace!" roared the young chief, till the glen rang again; his brow darkening like midnight: "Peace! or I shall cut the sacrilegious tongue out of your head, and nail it to that door, to

show Calum Dhu that you have had visitors, since he went away, and bless his stars that he was not here."

A dark flash of suspicion crossed his mind as he gazed at the cool old tormentor, who stood before him, unquailing at his frowns; but it vanished as the imperturbable old man said, "Haoh! ye're no a M'Gregor—and though ye were, ye surely wadna mind the like o' me! But anent bending this bow," striking it with the long arrow, which he still held in his hand, "there is just a knack in it; and your untaught young strength is useless, as ye dinna ken the gait o't. I learned it frae Calum, but I'm sworn never to tell it to a stranger. There is mony a man in the clan I ken naething about. But as ye seem anxious to see the bow bent, I'll no disappoint ye; rin up to yon grey stane—stand there and it will nae be the same as if ye were standing near me when I'm doing it, but it will just be the same to you, for ye can see weel enough, and when the string is on the bow, ye may come down, an' ye like, and try a flight; it's a capital bow, and that ye'll fin."

A promise is sacred with the Gael; and as he was under one, they did not insist on his exhibiting his art while they were in his presence; but, curious to see the sturdy bow bent, a feat of which the best warrior of their clan would have been proud, and which they had in vain essayed; and perhaps thinking Calum Dhu would arrive in the interval; and as they feared nothing from the individual, who seemed ignorant of their name, and who could not be supposed to send an arrow so far with any effect; they therefore walked away in the direction<sup>]</sup> pointed out, nor did they once turn their faces till they reached the grey rock. They now turned, and saw the old man (who had waited till they had gone the whole way) suddenly bend the stubborn yew, and fix an arrow on the string. In an instant it was strongly drawn to his very ear, and the feathered shaft, of a cloth-breadth length, was fiercely launched in air.

"M'Alp—hooch!" cried the young chief, meaning to raise the M'Gregor war-cry, clapping his hand on his breast as he fell. "Ha!" cried Calum Dhu, for it was he himself; "clap your hand behin'; the arm shot that never sent arrow that came out where it went in;"—a rhyme he used in battle,

when his foes fell as fast as he could fix arrows to the bow-string. The two M'Gregors hesitated a moment whether to rush down and cut to atoms the old man who had so suddenly caused the death of their beloved young chief; but seeing him fix another arrow to his bow, of which they had just seen the terrible effects, and fearing they might be prevented from carrying the news of his son's death to their old chieftain, and thus cheat him of his revenge, they started over the hill like roes. But a speedy messenger was after them; an arrow caught Evan as he descended out of sight over the hill; sent with powerful and unerring aim, it transfixed him in the shoulder. It must have grazed the bent that grew on the hill top to catch him, as only his shoulders could be seen from where Calum Dhu stood. On flew the other M'Gregor with little abatement of speed, till he reached the chieftain with the bloody tidings of his son's death. "Raise the clan!" was Black John's first words, "dearly shall they rue it." A party was soon gathered. Breathing all the vengeance of mountain warriors, they were soon far on their way of fierce retaliation, with Black John at their head. Calum Dhu was in the meantime not idle; knowing, from the escape of one of the three M'Gregors, that a battle must quickly ensue, he collected as many of his clansmen as he could, and taking his terrible bow, which he could so bravely use, calmly waited the approach of the M'Gregors, who did not conceal their coming, for loud and fiercely their pipes flung their notes of war and defiance on the gale as they approached: and mountain cliff and glen echoed far and wide the martial strains. They arrived, and a desperate struggle immediately commenced. The M'Gregors carried all before them: no warriors of this time could withstand the hurricane onset, sword in hand, of the far-feared, warlike M'Gregors. Black John raged through the field like a chafed lion, roaring in a voice of thunder, heard far above the clash, groans, and yells of the unyielding combatants—"where was the murderer of his son?" None could tell him—none was afforded time, for he cut down, in his headlong rage, every foe he met. At length, when but few of his foes remained, on whom he could wreak his wrath, or exercise his great strength, he spied an

old man sitting on a ferny bank, holding the stump of his leg, which had been cut off in the battle, and who beckoned the grim chief to come nearer. Black John rushed forward, brandishing his bloody sword, crying, in a voice which startled the yet remaining birds from the neighboring mountain cliffs,—“Where was his son’s murderer!” “Shake the leg out o’ that brogue,” said the old man, speaking with difficulty, and squeezing his bleeding stump with both hands, with all the energy of pain, “and bring me some o’ the water frae yon burn to drink, and I will show you Calum Dhu, for he is yet in the field, and lives: rin, for my heart burns and faints.” Black John, without speaking, shook the leg out of the brogue, and hastened to bring water, to get the wished for intelligence. Stooping to dip the bloody brogue in the little stream, “M’Alp—hooch!” he cried, and splashed lifeless in the water, which in a moment ran thick with his blood. “Ha!” cried Calum Dhu, for it was he again; “clap your hand behin’; that’s the last arrow shot by the arm that sent those which came not out where they went in.”

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### THE VANITY OF FAME.

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“The noise

Of worldly fame is but a blast of wind,  
That blows from divers points, and shifts its name  
Shifting the point it blows from. Shalt thou more  
Live in the mouths of mankind, if thy flesh  
Part shrivel’d from thee, than if thou hadst died  
Before the coral and the pap were left,  
Or ere some thousand years have past? And that  
Is, to eternity compar’d, a space,  
Briefer than is the twinkling of an eye  
To the heaven’s slowest orb.

\* \* \* \* Your renown

Is as the herb, whose hue doth come and go  
And his might withers it, by whom it sprang  
Crude from the lap of earth.

DANTE ALIGHIERI.



## PASSION WEEK.

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SATURDAY, THE SIXTEENTH OF NISAN.

*(April 8th.)*

Love having done its part, hatred did its part also. The chief-priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest his disciples come by night, and steal him away, and say unto the people, he is risen from the dead." (Matt. XXVII: 62-66).

SUNDAY, THE SEVENTEENTH OF NISAN.

*(April 9th.)*

The Sabbath ended at six, on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. Although he had lain in the grave for about thirty-six or forty hours, yet these formed part of three days, and thus by a mode of speaking not unusual to the Jews (Josephus frequently reckons years in this manner, the two extreme portions of a year reckoning as two years), the time of the dominion of death over him is spoken of as three days.

The order of the events that follow is somewhat difficult to harmonize; for each Evangelist selects the facts which belongs to his purpose. The exact hour of the resurrection is not mentioned by any of the Evangelists. But from Mark XVI: 2-9, we infer that it was not long before the coming of the women; and from the time at which the guards went into the city to give the alarm the same inference arises (Matt. XXVII: 11). Of the great mystery itself, the resumption of life by him who was truly dead, we see but little: "There was a

great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and become as dead men" (Matt). The women who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord's body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the sepulchre. The names of the women are differently put by the several Evangelists, but with no real discrepancy. Matthew mentions the two Marys; Mark adds Salome to these two; Luke has the two Marys, Joanna, and others with them; and John mentions Mary Magdalene only. In thus citing such names as seemed good to him, each Evangelist was no doubt guided by some reason. John, from the especial share which Mary Magdalene took in the testimony to the fact of the resurrection, mentions her only. The women discuss with one another who should roll away the stone, that they might do their pious office on the body. But when they arrive they find the stone rolled away, and Jesus no longer in the sepulchre. He had risen from the dead. Mary Madgalene at this point goes back in haste; and at once, believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the sepulchre, and they see an angel (Matt., Mark), or two angels (Luke), in bright apparel, who declare to them that the Lord is risen, and will go before the disciples into Galilee. The two angels, mentioned by St. Luke, are probably two separate appearances to different members of the group; for he alone mentions an indefinite number of women. They now leave the sepulchre and go in haste to make known the news to the Apostles. As they were going, "Jesus met them, saying, all hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." The eleven do not believe the account when they receive it. In the meantime Peter and John came to the

sepulchre. They ran, in their eagerness, and John arrived first and looked in: Peter afterwards came up, and it is characteristic that the awe which had prevented the other disciple from going in, appears to have been unfelt by Peter, who entered at once and found the grave clothes lying, but not he who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she, too, saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognize him at his first address. But he calls her by name, and then she joyfully recognizes her Master, he says, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and to your Father, and to my God and your God."

Space has been wanting to discuss the difficulties of arrangement which attach to this part of the narrative. The remainder of the appearances present less matter for dispute: in enumerating them the important passage in 1 Cor. XV, must be brought in. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the resurrection. Exactly a week after, he appeared to the apostles and gave Thomas a convincing proof of his resurrection (John): this was the sixth appearance. The seventh was in Galilee, where seven of the apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Matt.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul): and the last to the Apostles at Jerusalem just before the ascension (Acts).

Whether this be the exact enumeration, whether a single appearance has been quoted twice, or two distinct ones identi-

fied, it is clear that for forty days the Lord appeared to his disciples and to others at intervals. These disciples, according to the common testimony of all the evangelists, were by no means enthusiastic and prejudiced expectants of the resurrection: They were sober-minded men. They were only too slow to apprehend the nature of our Lord's kingdom. Almost to the last they shrank from the notion of his suffering death, and thought that such a calamity would be the absolute termination of all their hopes. But from the time of the ascension they went about preaching the truth, that Jesus was risen from the dead. Kings could not alter their conviction on this point: the fear of death could not hinder them from proclaiming it (see Acts II: 24, 32; IV: 8-13; III; X; XIII; 1 Cor. XV: 5; 1 Peter I: 21). Against this event no real objection has ever been brought, except that it is a miracle. So far as historical testimony goes, nothing is better established.

Giving his disciples their commission, the Lord says, "All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. XXVIII: 18-20).

The facts of the life that has been before us are the substance of the apostolic teaching now as in all ages. That God and man were reconciled by the mission of the Redeemer into the world, and by his self-devotion even unto death (2 Cor. V: 18; Eph. I: 10; Col. I: 20); that this sacrifice has procured for men the restoration of the divine love (Rom. V: 8; VIII: 32; 1 John IV: 9); that we are knit to him in bonds of love, instead of slaves under the bondage of the law (Rom. VIII: 15, 29; Gal. IV: 1); these are the common ideas of the apostolic teaching. Brought into such a relation to Christ and his life, we see in all its acts and stages something that belongs to and instructs us. His birth, his baptism, temptation, lowliness of life and mind; his sufferings, death, burial, resurrection and ascension—all enter into the apostolic teaching, as furnishing motives, examples, and analogies for our

use. Hence every man should study well this sinless life, not in human commentary only, still less in a bare abstract like the present, but in the living pages of inspiration. Even if he began the study with a lukewarm belief, we might hope, with God's grace, that the conviction would break in upon him that did upon the Centurion at the cross—"Truly this is the Son of God."

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## LIFE'S RECORD.

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I sat one night in the moonlight,  
By the window opened wide,  
Watching the fleecy clouds drift  
Like foam on the ocean's tide.

Lost in thought and awed to silence,  
I gazed on the shifting scene,  
And marked the cloud-formed pictures  
Gilded with the moon's pale sheen.

And me thought my own life's story—  
All the hidden, forgotten past,  
Was written there before me,  
In cloud, on cloud deep-massed.

How I shrank in guilty fear,  
As the accusing scroll unfurled,  
And the secrets of my soul were  
Proclaim'd unto the world!

And my eyelids drooped in shame,  
As my follies one by one,  
Were traced with relentless pencil—  
All the evil I had done.

Then I cried aloud in anguish,  
"Can guilt so great as mine  
O! God, claim grace and pardon  
From Thee, the Power divine?"

To Thee alone for comfort  
Must turn my sin-sick soul,  
For Thou alone canst save me,  
And make me clean and whole!



And lo! as again I raised  
My shrinking eyes to heaven,  
The gloomy mass of shadows  
Were as by lightning riven.

The fleecy clouds were drifting  
With a tinge of deeper white,  
And the brush of the angel artist  
Seemed bathed in living light.

Bright visions of peace and beauty  
Passed before my wondering eyes,  
Chasing the gloomy shadows  
Till Hope lit all the skies.

\* \* \* \* \*

Perchance it was but fancy  
That conjur'd th' accusing scroll,  
And reflected upon the clouds  
The record of my soul.

And yet the lesson it teaches  
Is none the less true and real—  
There's nothing so deeply hidden  
That God's power can not reveal.

Oh! may the same bright spirit  
That brushed the shades away  
Yet shine within my heart,  
Aye, unto the perfect day!

That though my sins be scarlet  
The grace by repentance won  
May yet make clean Life's Record,  
Through the blood of Christ the Son.

MARVIN E. PACK,

July, 1898.

Salt Lake City.

# PROGRESS OF THE WAR

## BETWEEN SPAIN AND THE UNITED STATES OF AMERICA.

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### III.

#### THE EXPEDITION TO THE PHILIPPINES.

On the 16th of May a new military department of the Pacific was created and made to include the Philippine Islands. General Wesley Merritt, of the regular army, was assigned the command of the new department, and made military governor of the Philippines. There had been some difficulty in the war department concerning the numerical strength of the expedition to the Philippines. At first it was thought that an expedition of five thousand troops, one thousand of whom only should be regulars, would be all-sufficient. Against so small an expedition, and so small a proportion of regulars to go with it, General Merritt, who was scheduled for the appointment of the expedition, vigorously protested. He insisted that the number of troops be increased to fifteen thousand at least, and that one-third of them be regular troops. On the 19th of May the war department conceded the demands of General Merritt, and orders were given to the regular troops to proceed at once to San Francisco, where they were to be joined by the volunteer forces from California, Colorado, Kansas, Minnesota, Nebraska, Oregon, Utah, Wyoming, North and South Dakota and Idaho. It began to dawn upon the mind of the administration that to take the Philippines and become responsible for their government was a greater enterprise than at

first had been supposed. But it appears that as the country better comprehended the task in hand the administration rose to the importance of the event. On the 21st of May the United States heavily armed monitor *Monterey* was ordered to Manila to reinforce Admiral Dewey's fleet. The United States cruiser *Charleston*, after many vexatious delays, finally left San Francisco for the Philippines; and on the 25th of May the transport steamers *City of Peking*, *City of Sydney*, and *Australia*, carrying about 2,500 men with a year's supplies, ammunition and naval stores for the fleet at Manila, sailed out into the Pacific. On the 27th of May General Merritt took personal charge of the Manila expedition, and on the 30th of May the war department increased the number of troops for the Philippines to 20,000 men. The expedition had now increased to something like a just proportion to the undertaking. On June 15th the second expedition for the Philippines sailed from San Francisco. There were four large transports, the *Colon*, *China*, *Zealandia*, and *Senator*, carrying 3,500 troops and their supplies. It was with this second expedition that the Utah light batteries sailed. On the 29th of June, Major-General Merritt himself sailed for Manila on the steamer *Newport*, leaving the rest of his command rendezvoused at San Francisco, to follow as arrangements could be made for their transportation to the far east.

#### THE MOVEMENTS OF CERVERA'S FLEET.

The fleet of Admiral Cervera which had been last heard of at the island of Curacao on the 15th of May, was reported on the 19th of the same month to have entered the harbor of Santiago de Cuba, on the south coast of Cuba, near the east end of the island. The Flying Squadron of eight, under command of Commodore Schley, which had been lying off Cienfuegos watching for the appearance of the Spanish fleet, hastened at once in the direction of Santiago de Cuba, and patrolled the narrow entrance to Cervera's retreat. It was some time, however, before it could be ascertained with certainty that the Spanish fleet had really entered the harbor. The report that he had done so came from Madrid in the form

of a report from Admiral Cervera that he had safely arrived there on the 19th of May. That of itself was sufficient to cast doubt upon the truthfulness of the report. The entrance to the inner harbor of Santiago de Cuba, is a long narrow channel difficult of navigation, and in the narrowest part not wide enough for two vessels to sail abreast. Furthermore, the narrow channel is commanded by Spanish fortifications on either side, in addition to being laid with mines and sunken torpedoes. It was therefore too great a risk for the American fleet to enter the harbor to ascertain the presence of the Spaniard, and hence several days elapsed before positive assurance could be had that the Spanish fleet had entered the harbor in question. Indeed it was not definitely known until the 29th of May. On that day, however, Commodore Schley reported to the government that he had definite knowledge that Cervera's fleet was anchored in Santiago Bay.

Admiral Cervera's fleet was made up of Spain's best warships. Four of them combined the best qualities of heavy armored battleships with the fleetness of the fastest cruisers, and it was evident that the next great naval engagement would be fought either in Santiago Bay or at its entrance, according as the American fleet should follow the Spaniard into his chosen retreat, or the Spaniard, full of confidence in the superiority of his vessels and men, should come out to engage the American squadron.

The evening of the day on which Commodore Schley definitely located the Spanish fleet in Santiago Bay, he received additional evidence of a very positive character that the fleet was there; for two of the Spanish torpedo boat destroyers, belonging to Cervera's fleet, the *Pluton* and *Furor*, made a night attack upon his squadron, which, however, after a brief engagement was repulsed.

On the morning of the 31st of May Commodore Schley with part of his fleet, viz: the battleships *Massachusetts* and *Iowa* and the cruiser *New Orleans*, engaged four of the Spanish land batteries. The purpose of the engagement was to learn the location of the batteries. In the course of the engagement the Spanish warship *Cristobol Colon* moved down near the narrow mouth of the harbor and joined in the action

against the American fleet. Three of the land batteries were silenced and then the American fleet withdrew.

Admiral Sampson who had been cruising east of Cuba in search of Cervera's fleet, joined Schley at the entrance of Santiago Bay and took command of the united American fleets, in all sixteen warships.

#### THE MERRIMAC INCIDENT.

And now we reach an incident in the progress of the war, which, like the naval battle in Manila Bay, deserves to be told in detail and to live for ever in the memory of all Americans, and especially in the memory of the youth of our land. There is no doubt but what it will live in history and will be an inspiration to generations of young men yet unborn. This is the *Merrimac* incident.

Of course when Acting Admiral Sampson joined Commodore Schley's squadron at the mouth of Santiago harbor, the question before the two commanders was how to reach Cervera's fleet and destroy it or render it useless to Spain in the further prosecution of the war. The problem was a difficult one. The narrow, tortuous channel, several miles long, leading to the inner bay was doubtless thickly laid with mines and sunken torpedoes, and the whole length of the channel was commanded by strong land batteries. To venture into this channel with the fleet was to invite destruction. Besides, since in some places the channel was narrow, only one vessel could pass through at a time, if one of the American warships should be sunk in that part of it, the way would be blocked to the others, while those ships that might have passed on would not be able to return. It was at this juncture that Admiral Sampson decided to accept a proposition made while his fleet was enroute from Key West to Cuban waters, by Lieutenant Richmond P. Hobson, a young naval constructor on the flagship *New York*. Young Hobson proposed to sacrifice the coal carrying steamer *Merrimac* by sinking her athwart the Santiago harbor entrance at the narrowest point, and thus effectually lock up the Spanish fleet in the trap into which it had run. Young Hobson was of the opinion that the enterprise could



be effectually carried out by a very small crew, say six men, if properly led, and offered himself to lead the hazardous undertaking.

When Admiral Sampson concluded to allow Lieutenant Hobson to carry out his scheme for rendering useless Spain's most splendid fleet of warships, the mission looked so much like men going to certain death that he resolved to make up the crew of the doomed *Merrimac* from men who would volunteer for such service. When the call for volunteers was made, nearly four hundred men responded from the crews of the various warships. Men begged with tears to be allowed to go, and much disappointment was felt when only so few were allowed to go with Hobson. One man, a coxswain on the *New York*, H. Clausen, without the knowledge of his commander, hid away in the coal bunkers of the *Merrimac* and thus joined, without permission, the perilous expedition. In consequence of the breach of discipline, no official recognition was given to it.

It was intended that the *Merrimac* should be run into the channel on the morning of the 2nd of June; and all night of the 1st, crews worked to have the doomed vessel which lay close to the *New York*, made ready for her last voyage.

Lieutenant Hobson paid a short visit to the flagship shortly before midnight and then returned to the *Merrimac*, on board of which craft he had been all day. As he started down the sea ladder there were many hands stretched out to grasp his, and many quiet spoken wishes for his success.

At 3 o'clock the Admiral and Flag Lieutenant Stanton got into the launch to make an inspection of the *Merrimac*. The working gangs were still on board of her, and on board the *New York* the officers of the flagship stood on the quarter-deck, their glasses focussed on the big black hull that was to form an impassable obstacle for Spain's best ships. The minutes slipped by, the crews had not completed their work on the *Merrimac*, but at last a boat load of men, black and tired out, came over to the flagship. Last of all, at 4:30 o'clock, came the Admiral. He had been delayed by a breakdown of the steam launch.

Dawn was breaking over Santiago de Cuba and nearly everybody thought it was too late for the attempt to be made that morning. Then somebody cried: "She's going in!" Surely enough the seemingly deserted collier was seen heading straight for Morro castle. The Torpedo boat *Porter* was lying near the flagship, and Admiral Sampson's orderly, Lieutenant Staunton, snatched up the megaphone and hailed the *Porter*, saying: "*Porter*, there! Tell the *Merrimac* to return immediately." Smoke quickly poured from the *Porter's* smokestacks and the dark little craft darted toward the shore. By that time darkness had quite disappeared and quickly as the fast torpedo boat tore through the water it seemed as if she would never head off the *Merrimac*.

At last when under the range of the guns of the Spaniards the *Porter* crossed the *Merrimac's* bows and a sigh of relief went up from the eager watchers, for they thought that it was sure death for Hobson to venture in at that hour.

Some time after five o'clock the *Porter* came tearing back and the *Merrimac*, to every one's surprise, kept her position. Admiral Sampson, Captain Chadwick and Lieutenant Staunton could not understand this until Lieutenant Fremont from the deck of the torpedo boat shouted: "Lieutenant Hobson asks permission to continue on his course. He thinks he can make it."

But in stern tones the Admiral sent Hobson a message to the effect that the *Merrimac* must return at once, and in due course of time the doomed collier steamed back, her commander evidently disappointed with the order to return. During the day Lieutenant Hobson went aboard the flagship *New York*. His once white duck trousers were as black as a coalheaver's, his old fatigue coat was unbuttoned and his begrimed face deep furrowed by tense drawn lines, but resolution still shown in his eyes. So absorbed was he in the task ahead of him that unmindful of his appearance and naval etiquette, he told the Admiral in a tone of command that he must not again be interfered with. "I can carry this thing through," he said, "but there must be no more recalls. My men have been keyed for twenty-four hours and under a tremendous strain. Iron will break at last."

## HOBSON'S PLANS.

Then he waited all day, during which time, however, he gave the following details of his plans to the representatives of the press:

"I shall go right into the harbor until about 400 yards past the Estrella battery, which is behind Morro Castle. I do not think they can sink us before I reach somewhere near that point. The *Merrimac* has buoyancy, and I shall keep her full speed ahead. She can make about ten knots. When the narrowest part of the channel is reached I shall put her helm hard aport, stop the engines, drop the anchors, open the sea connections, touch off the torpedoes, and leave the *Merrimac* a wreck, lying athwart the channel which is not as broad as the *Merrimac* is long.

"There are ten 8-inch improvised torpedoes below the waterline on the *Merrimac's* port side. They are placed on her side against the bulkheads, and vital spots, connected with each other by a wire under the ship's keel. Each torpedo contains eighty-two pounds of gun powder. Each torpedo is also connected with the bridge and they should do their work in a minute and it will be quick work even if done in a minute and a quarter.

"On deck there will be four men and myself. In the engine-room there will be two other men. This is the total crew and all of us will be in our underclothing with revolvers and ammunition in water-tight packing strapped around our waists. Forward there will be a man on deck and around his waist will be a line, the other end of the line being made fast to the bridge on which I will stand. By that man's side will be an ax. When I stop the engine I will jerk the cord and will thus give the signal to cut the lashing which will cut the forward anchor.

"He will then jump overboard and swim to the four-oared dingy which we shall tow astern. The dingy is full of life buoys and is unsinkable. In it are rifles. It is to be held by two ropes, one made fast at her bow and one at her stern. The first man to reach her will haul in the tow line and pull the dingy out to starboard. The next to leave the ship are the rest of the crew. The quartermaster at the wheel will not leave until after having put it hard aport and lashed it so; he will then jump overboard.

"Down below, the man at the reversing gear will stop the engines, scramble upon deck and get over the side as quickly as possible.

"The man in the engine room will break open the sea connections with a sledge hammer and will follow his leader into the water. This last step insures the sinking of the *Merrimac*, whether the torpedoes work or not.

"By this time I calculate the six men will be in the dingy and the *Merrimac* will have swung athwart the channel the full length of her 300 yards of cable, which will be paid out before the anchors are cut loose. Then is my time to touch the button. I shall stand on the starboard side of the bridge. The explosion will throw the *Merrimac* on her starboard side. Nothing on this side of New York city will be able to raise her after that."

"And you expect to come out of this alive?" asked a companion of the lieutenant.

"Ah, that is another thing," said the lieutenant. He was so interested in the mechanical details of the scheme that he scarcely stopped to talk of possible death.

In reply to frequent questions, Hobson said: "I suppose the *Estrella* battery will fire down on us a bit; but the ships will throw their searchlights in the gunners' faces and they won't see much of us. Then, if we are torpedoed, we should even then be able to make the desired position in the channel. It won't be so easy to hit us, and I think the men should be able to swim to the dingy. I may jump before I am blown up. But I don't see that it makes much difference what I do. I have a fair chance of life either way. If our dingy gets shot to pieces we shall then try to swim for the beach right under Morro Castle. We shall keep together at all hazards. Then we may be able to make our way alongside and perhaps get back to the ship. We shall fight the sentries or a squad until the last, and we shall only surrender to overwhelming numbers, and our surrender will only take place as a last and a most un contemplated emergency."

On the morning of the 3rd of June, at three o'clock, the *Merrimac* started on her expedition a second time. The full moon had disappeared behind a black cloud-bank in the west. It was that calm hour before dawn when life is at its lowest ebb and the tide runs out, carrying mortals with it. Slowly the seconds of fate ticked out, and for an hour 3,000 strained eyes strove to pierce the deep veil of night.

Suddenly several blood-red tongues of flame shot down from the rocky eminence on which Morro is situated. They were followed by jets and streams of fire from the batteries opposite. The *Merrimac* had reached the entrance of the har-

bor. She must have passed so close that a stone loosened from the frowning parapet of the castle would have fallen on her deck.

Into the murderous hail showered down on her the *Merrimac* passed and moved on a full quarter of a mile, enfiladed from sides, rear and front with a plunging fire from the batteries that surrounded her. It seems a miracle that her apparently riddled hull could have reached the goal.

Then there was silence, and among the watchers on the fleet arose the question as to whether those minutes of terrible bombardment had left grief-stricken mothers, or widows, or orphans.

"During the next half hour," said one account of the incident written at the time upon the spot, "while the fleet silently waited in suspense for the coming of the day, many fingers itched at the lanyards of the guns, and many a gunner's mate sought permission to fire. But nothing could be done. An ill-directed shot might kill our men, possibly struggling in the water toward the open sea."

Part of the plan was to have the *Merrimac* followed as closely as possible by a steam launch, for the purpose of picking up Hobson and crew if they should have the good fortune to escape the fire of the batteries. This mission was entrusted to Naval Cadet J. W. Powel, and a crew made up of volunteers from various warships of the fleet. Cadet Powel was a personal friend of Hobson's and most bravely did he follow in the wake of the *Merrimac* to render such service as he could to the main expedition. Second to the fate of the crew of the *Merrimac*, the fate of this party in the launch was of interest to the fleet. It was therefore a great relief when the little vessel was seen steaming out of the mouth of the harbor. But she brought no news of the *Merrimac's* crew. The report of her officer follows:

"When Hobson was about 200 yards from the harbor the first gun was fired from the east bluff. We were then about half a mile off shore and nearing the batteries. The firing increased rapidly. We steamed in slowly and to the right of the *Merrimac*, in the smoke which was carried off shore. Before Hobson could have blown up the *Merrimac*



the western batteries picked us out and commenced firing. They shot wildly, however, and we only heard the shots. We ran in still closer to the shore and the gunners lost sight of us. Then we heard the explosion of the torpedoes on the *Merrimac*.

"Until daylight we waited just outside the breakers, half a mile to the westward of Morro, keeping a sharp lookout for swimmers, but saw nothing. Hobson had arranged to meet us at that point, but thinking that some one might have drifted out, we crossed in front of Morro and the mouth of the harbor to the eastward. At about five o'clock we crossed the harbor again within a quarter of a mile and stood to the westward. In passing we saw one spar of the *Merrimac* sticking out of the water. We hugged the shore, just outside of the breakers, for a mile, and then turned toward the *Texas*, when the batteries saw us and opened fire. It was then broad daylight. I drove the launch for all she was worth, finally making the *New York*."

And there he made the above report.

#### SPANISH CHIVALRY.

In the afternoon of that eventful day occurred another incident which gave evidence that the spirit of chivalry still lives. Out of the mouth of Santiago harbor was to be seen coming towards the American fleet a steam launch bearing a flag of truce. It proved to have on board Captain Bustamante y Ovideo, Cervera's chief of staff. Through him the Spanish admiral told the American commander that all the *Merrimac's* crew were safe, commended their splendid bravery and added:

"Your boys will be all right in our hands. Daring like theirs makes a bitterest enemy proud that his fellow men can be such heroes. Afterward they were taken to the city of Santiago and then to the Morro, where they are prisoners, but are friends. Everything is being done to make their stay with us comfortable. If you want to send anything to them we will cheerfully take it."

The crews of the warships cheered wildly at the good news and Admiral Sampson thanked Cervera through Captain Ovideo for his courtesy and generosity, and sent an abundant supply of money and clothing to the hero prisoners.

The noble effort of Hobson and his associates did not completely block the channel to Santiago harbor. Not that the gallant crew of the *Merrimac* failed to take her to the exact point where they intended to sink her, and place her across the channel, but only three of the torpedoes arranged along her side exploded and as she slowly sank the tide drifted her lengthwise of the channel and the gap was not closed. Hobson's story of the adventure is of deep interest and is here given:

I did not miss the entrance to the harbor, as Ensign Powell in the launch supposed. I headed east until I got my bearings and then made for it, straight in. Then came the firing. It was grand, flashing out first from one side of the harbor and then from the other from those big guns on the hills, the *Vizcaya* lying inside the harbor, joining in.

Troops from Santiago had rushed down when the news of the *Merrimac's* coming was telegraphed, and soldiers lined the foot of the cliffs, firing wildly across and killing each other with their cross fire. The *Merrimac's* steering gear broke as she got to Estrella Point. Only three of the torpedoes on her side exploded when I touched the button. A huge submarine mine caught her full amidships, hurling water high in the air and tearing a great rent in the *Merrimac's* side.

Her stern ran up on Estrella Point. Chiefly owing to the work done by the mine, she began to sink slowly. At that time she was across the channel, but before she settled the tide drifted her around. We were all aft lying on the deck. Shells and bullets whistled around us. The six-inch shells from the *Vizcaya* came tearing into the *Merrimac*, crashing into wood and iron and passing clear through, while the plunging shots from the forts broke through her decks.

Not a man must move, I said, and it was owing to the splendid discipline of the men that all of us were not killed as the shells sailed over us and minutes became hours of suspense. The men's mouths grew parched, but we must lie there till daylight I told them. Now and again one or the other of the men lying with his face glued to the deck and wondering whether the next shell would come our way, would say: Hadn't we better drop off now, sir? But I said wait till daylight.

It would have been impossible to get the catamaran anywhere but to the shore, where the soldiers stood shooting,

and I hoped that by daylight we might be recognized and saved. The grand old *Merrimac* kept sinking. I wanted to go forward and see the damage done there where nearly all the fire was directed, but one man said that if I rose it would draw the fire on the rest. So I lay motionless.

It was splendid the way those men behaved. The fire of the soldiers, the batteries and the *Viscaya* was awful. When the water came up on the *Merrimac's* decks the catamaran floated amid the wreckage, but was still made fast to the boom, and we caught hold of the edge and clung on, our heads being above water. One man thought we were safer right there. It was quite light, the firing had ceased, except that on the *New York* launch, and I feared Ensign Powel and his men had been killed.

A Spanish launch came toward the *Merrimac*. We agreed to capture her and run. Just as she came close the Spaniards saw us, and half a dozen marines jumped up and pointed their rifles at our heads. Is there any officer in that boat to receive a surrender of prisoners of war? I shouted. An old man leaned over under the awning and waved his hand. It was Admiral Cervera. The marines lowered their rifles and we were helped into the launch.

The *Merrimac* did not block the entrance to Santiago harbor; it was not an effectual "cork in the bottle," to use the vernacular of the press; so that so far as accomplishing the purpose of the enterprise is concerned it was a failure. But that does not destroy nor even detract from the heroism of the undertaking. It did not fail for lack of courage, coolness in the midst of shrieking shot, bursting shells, and exploding mines. All the boldness of the young lieutenant's conception remains; all the cool daring with which the plan was executed is a matter of history; the self-sacrifice of Hobson and his crew tendered in their country's service is a reality, and the glory of it is undiminished by the mere fact that the harbor channel was not blocked. The exploit reveals the fact to the nation and to the world that the noble spirit of heroism is not dead among us; it shows that the spirit that held the pass of old Thermopylae against overwhelming odds; that the spirit that strengthened the arms of Horatius at old Tiber's bridge survives in modern times undimmed in glory.

High in the column of fame will be engraved the names of Lieutenant Hobson and his gallant crew; and the memory

of their heroism will be an inspiration for succeeding generations of men.

#### THE ROLL OF HEROES.

Following are the names, ages, and place of residence of the heroes:

MONTAGUE is chief master-at-arms of the *New York*. He has served four years in the navy, is 59 years of age, and his home is in Brooklyn.

GEORGE CHARETTE is a gunner's mate of the first class on board the *New York*. He has served fourteen years in the navy, is 31 years of age, and resides at Lowell, Mass.

J. C. MURPHY is a coxswain of the *Iowa*.

OSCAR DIEGNAN is a coxswain of the *Merrimac*, and is about 24 years of age.

JOHN P. PHILLIPS is a machinist of the first class, belonging to the *Merrimac*. He is 36 years of age, and his home is in Boston.

JOHN KELLEY is a water-tender, about 25 years of age. His home is near Glasgow, Scotland.

H. CLAUSEN, who slipped on board the *Merrimac* without permission in order to take part in the expedition, is a coxswain of the *New York*.

LIEUT. RICHMOND PEARSON HOBSON, assistant naval constructor, was born at Greensboro, Alabama, August 17, 1870; was appointed, after a competitive examination, to the naval academy in May, 1885. He was the youngest member of his class, but graduated at the head of his eighteen companions. He has studied engineering under the auspices of the United States government in France, and was made assistant naval constructor in 1891. He is the author of a semi-political work entitled, "The Situation and Outlook in Europe," and was assigned to the flagship *New York* when Rear-Admiral Sampson sailed for the West Indies. Lieut. Hobson is a nephew of John A. Morehead of North Carolina and is a grandson of Chief Justice Pearson of that state. He is unmarried, and his father, Judge James M. Hobson, lives at Greensboro, Alabama.

# RELIGIOUS FAITHS.

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## X.

### THE CLAIMS, DOCTRINES, AND ORGANIZATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY B. H. ROBERTS.

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## II.

### THE DOCTRINE OF THE CHURCH IN RESPECT OF THE GODHEAD.

Joseph Smith said: "It is the first principle of the gospel to know for a certainty the character of God."\* It is therefore proper that early in these papers, which are to set forth the claims and doctrines of The Church, that a statement of the doctrine concerning God should be made.

In the articles of our faith, formulated by the Prophet Joseph Smith in 1842, it is declared that

We believe in God the Eternal Father, and in his son Jesus Christ, and in the Holy Ghost.

While this is the statement of our faith, from it alone would not be learned the whole doctrine of The Church with respect to God. It is necessary to say that The Church teaches that these Three Personages are separate and distinct from each other. That the Father and Son are as distinct from each

\*Mill. Star, Hist. Joseph Smith, Vol. XXIII: p. 246.



other as any father and son on earth,\* and that the Holy Ghost is separate and distinct from the other personages of the Godhead. The Church also teaches that the Father is a personage of tabernacle; that is, that he has a body of flesh and bones as tangible and real as was the resurrected body of Jesus Christ. In other words, that God the Father, like Jesus Christ the Son, is a perfected, exalted man; and the scriptures are true which represent man as having been created in the image and likeness of God;† as also are those scriptures which represent that Jesus Christ is the very image and likeness of God's person.‡ As the Son is, so is the Father; for the Son is the express image of the Father's person.§ There can be no controversy respecting the reality of the form, substance, tangibility—materiality if you will—of the personage of Jesus Christ. His body, his glorious resurrected body, which he still inhabits in the heavenly kingdom, is part of him—nay, which with the spirit *is* He. Since beyond all controversy Jesus Christ is a personage of flesh and bones, and while on earth was declared to be the express image of the Father's person, it follows from the scriptures that God the Father, in whom The Church declares her belief, must also be a person of tangible form, a personage of flesh and bones, as was and is Jesus Christ.

Relative to Jesus Christ, that is relative to his personality, and materiality, there can be no question. He was born of woman, reared from infancy to childhood as other children of his time and country. He passed from childhood to youth and manhood just as others did; and in all respects of his life, in his nature and fortunes so much resembled other men about him, that when he began to proclaim himself the Son of God, he offended those who heard him and especially those who knew him best, and they said: "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"|| And when he did mighty works and taught wise counsels, they still murmured and said:

\*Doc & Cov. Sec. CXXX.

†Gen. I: 26, 27; Gen. V: 1; and IX: 6; I Cor. XI: 7; James III: 9.

‡Col. I: 15; II Cor. IV: 4; Heb. I: 1-3.

§Heb. I: 3.

||John VI: 42.

“Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him.”\* This much to prove that in outward form and semblance Jesus was like men. He was subject as they were to hunger, cold and fatigue. He was pre-eminently the man of sorrows and acquainted with grief. The same instruments wounded him as wounded men; the same blasts chilled him, the same fire warmed, the same emotions and affections swayed him, and the same evils, injustice, hypocrisy and ingratitude, which move righteous men with vexation, also angered him. In short, everything in his nature and his life proved him to be a man as well as a God.

And after his resurrection he still retained the form and semblance of a man. Nay, better say he continued to be a man as well as a God. He still retained his body; that body born of woman, which grew by what it fed upon from infancy to manhood. The identical body which Pilate scourged, and the Roman soldiers whipped through the streets of Jerusalem, and through the quivering hands and feet of which on Golgotha's dreary heights the cruel nails were driven. That body in a glorious resurrection came forth, and for forty days he ministered to his disciples in Palestine. The holy women who had ministered to him in the days of his afflictions, after his resurrection, placed their hands upon his feet and worshipped him.† To the fearful company of his disciples to whom he appeared after his resurrection, he said: “Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of broiled fish, and of an honey comb. And he took it and did eat before them.”‡ And all this, remember, after his resurrection. Finally with that body

\*Mark VI: 3.

†Matt. XXVIII: 9.

‡Luke XXIV: 38-43.

from the midst of his disciples he was gloriously taken up into heaven, while two heavenly messengers stood by who assured the multitude that stood gazing at the receding form of the beloved Messiah—God, the Son—that “this *same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”\* And later, in a glorious vision, while filled with the Holy Ghost, the first Christian martyr, Stephen, looking steadfastly up into heaven, saw there the glory of God, and Jesus standing on the right hand of God. And said, I see the heavens opened, and the Son of Man standing on the right hand of God.† And so God the Son, continues in heaven, and will forever so continue, as he was on earth after his resurrection—a personage of flesh and bones, immortal and all-glorious; still possessed of the brightness of God’s glory, and still the express image of his Father’s person, at whose right hand he sits enthroned in power.‡

It ought to be said further of Jesus Christ that The Church teaches that his spirit existed with God, as did the spirits of all men, before he tabernacled in the flesh; that in that estate he stood with God the Father, and under the direction of the

\*Acts I: 10, 11.

†Acts VII: 55, 56.

‡The distinct personality, individuality, materiality, of the exalted man Jesus Christ, who is also God, the Son, is so clearly established by the scriptures quoted in the above remarks, and by many other scriptures not considered for want of space, that it seems to me there can be no reasonable ground upon which to question his possession of these physical characteristics, and yet he is God. And if Jesus Christ, possessed of a resurrected and immortal body is God—that is, God, the Son, or the Son of God—then I cannot conceive, and never have been able to understand why it is to be accounted blasphemy to think of God the Father as being a similar personage. A personage like man in form, possessed of an immortal body of flesh and bones, as Jesus is; in a word, in thinking of him as an exalted man, as we must needs think of Jesus Christ. And yet, there is not today a doctrine held by The Church more denounced than this same common-sense and scriptural doctrine. It is held up as blasphemy, as something rendering those who entertain it unchristian (See Presbyterians’ “*Ten Reasons why Christians cannot fellowship with Mormons*”). And yet two things from the scriptures are clear, first, that as the Son is, so is the Father; (indeed, so far is this considered to be true that Christians who accept the creed of Athanasius often repeat—“Such as the Father is, such is the Son,” Book of Common Prayer, p. 49); second, that Jesus Christ is a personage of flesh and bones and forever will remain so—an exalted man. These two things being true, it follows that the Father is a personage of flesh and bones—an exalted man.

Father was the creator of this earth and all that is in it, and of many other worlds also. "In the beginning was the Word," says John the apostle, "and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not anything made that was made.* In him was life; and the light was the life of men. \* \* \* \* And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."\*

Paul, in speaking of Christ, says: "Who is the image of the invisible God, the first born of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers: all things were created by him, and for him. He is before all things and by him all things subsist."† And again: "God \* \* \* \* hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, *by whom also he* [the Father] *made the worlds.*"‡ So also in some of the revelations given through Joseph Smith: "Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth."§ "And now, after the many testimonies which have been given of him [Jesus Christ], this is the testimony last of all which we give of him, that he lives; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the only begotten of the Father—that by him and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."|| "Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation, the light and the Redeemer of the world; the Spirit of truth, who came into the world, *because the worlds were made by him:* men were

\*John I: 1-14.

†Col. I: 15-17.

‡Heb. I: 1, 2.

§Doc. & Cov. Sec. XIV: 9.

||Doc. & Cov. Sec. LXXVI: 22-24.



made by him: all things were made by him, and through him, and of him."\*

One of the Nephite prophets, before Jesus dwelt in the flesh with men, said prophetically of him: "And he shall be called Jesus Christ, the Son of God, *the Father of heaven and earth*, the Creator of all things from the beginning; and his mother's name shall be called Mary."†

Jesus Christ, then, under the direction of the Father, is the creator of our earth and all things pertaining to it and also of many worlds and this fact may account for some expressions of scripture otherwise difficult to comprehend: namely, that since Jesus was the Creator, or as the Book of Mormon expresses it, "*the Father of heaven and earth, the creator of all things*"—so far as a "creator" may be considered a father, then Jesus was in that sense the "Father" of heaven and earth; and therefore it would not be improper to speak of him, or for him to speak of himself as the "father" (i.e. creator), or as being both the father and the son though he was and is but God the Son in the Holy Trinity. But chiefly he is spoken of in our scriptures as both the Father and the Son because all the power, authority and glory of the Father had been given unto him—"For it pleased the Father that in him should all fulness dwell."‡ "For in him dwelleth all the fulness of the Godhead bodily."§ All the power was given to him in heaven and in earth;|| and therefore he was possessed of all the authority of the Godhead, and in this respect was he the Father as well as the Son, in that he held the Father's power and authority, to do what he did; and being the express image of his Father's person, truly whosoever had seen the Son had seen also the Father.\*\*

\*Doc. & Cov. Sec. XCIII.

†Book of Mosiah, III: 8. President Brigham Young also said, in a discourse delivered August 8th, 1852: "Christ is the author of this gospel, of this earth, of men and women, of all the posterity of Adam and Eve, and of every living creature that lives upon the face of the earth, that flies in the heavens, that swims in the waters, or dwells in the field. Christ is the author of salvation to all this creation, to all things pertaining to this terrestrial globe we occupy."

‡Col. I: 19.

§Col. II: 9.

||Matt. XXVIII: 18. John III: 34, 35.

\*\*John XIV: 8-11.



The Holy Ghost is also a personage, but according to the teachings of The Church differs from God the Father and God the Son in that he has not a body of flesh and bones as they have, but is a personage of spirit.\* The Church, as we shall see later, accepts the Bible as an authority on doctrine, and the Bible clearly teaches the personality of the Holy Ghost. In the language of the scripture the Holy Ghost is *He* rather than *It*. "I will pray the Father," said Jesus, "and he will give you another comforter, \* \* \* \* even the spirit of truth whom the world cannot receive, because it seeth *him* not, neither knoweth *him*; but ye know *him*, for *he* dwelleth with you and shall be in you."† But the comforter, which is the Holy Ghost, \* \* \* *he* shall teach you all things."‡ \* \* \* *He* shall testify of me."§ \* \* \* *He* will guide you into all truth; for *he* shall not speak of *himself*: but whatsoever *he* shall hear that shall *he* speak, and *he* will show you things to come. *He* shall glorify me; for *he* shall receive of mine and shall shew it unto you."||

The Holy Ghost is the especial Witness for the Father and the Son. He guides into all truth, he teaches all things. Those who accept the gospel have power given to them to walk within the circle of his influence. He is accessible to them as companion, guide and comforter. He, by the law of his being, directly influences their spirits and brings them into the ways of God. He reproves them for sin, strengthens their wills when weak, and is the one helping power that makes it possible for man to attain salvation through Jesus Christ our Lord. The influence radiating from the personal presence of the Holy Ghost fills all the realms of God, and to those brought into harmonious relations with God through the gospel this influence becomes the very presence of God to them and in them; for by it are they made one with God as the Son is one with the Father.

\*Doc. & Cov Sec. CXXX.

†John XIV: 16, 17.

‡John XIV: 26.

§John XV: 26.

||John XVI: 13, 14.

It was evidently for this that Jesus prayed when he said, referring to his disciples: "Holy Father, keep through thine own name those whom thou hast given me, that they may be *one*, AS we are." \* \* \* \* Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one; AS thou, Father, art in me, and I in thee, that they also may be one in us."\*

Clearly it was not the uniting of the persons of his disciples into one person or body that Jesus here prayed for; but he would have them of one mind and one spirit, *as* he and the Father are one. So also he had no wish that the *person* of one of his disciples should be merged into that of another, and so on until they all become one personage—but "*as* thou, Father, art in me, and I in thee." That is, while remaining distinct as persons, Messiah would have the mind or spirit of God in his disciples as it was in him, and as his was in the Father, that God might be all in all; the Father to be honored as the head and worshipped in the name of the Son; and the Holy Ghost to be revered as the Witness and Messenger of both the Father and the Son—the bond of union between God and men and between men and men—in one word to be God in man.

These Three Personages then, according to the teachings of The Church, constitute the Godhead, the supreme governing council of the heavens and the earth. The Three are One. Not one in person, but in their perfections and attributes. They are perfectly united in mind and action and judgment. They constitute one presidency, one governing power—the Godhead, to whom alone man owes allegiance to be expressed in divine worship.

The following illustration of the oneness of the Godhead though made up of three distinct persons, is too valuable to be omitted:

"The Godhead may be illustrated by a council, consisting of three men—all possessing equal wisdom, knowledge and truth, together with equal qualifications in every

\*John XVII: 11, 20, 21.

respect. Each person would be a separate distinct person or substance from the other two, and yet the three would form but *one* council. Each alone possesses, by supposition, the same wisdom and truth that the three united or the *one* council possesses. The union of the three men in one council would not increase the knowledge or wisdom of either. Each man would be *one part* of the council when reference is made to his person; but the wisdom and truth of each man would be the whole wisdom and truth of the council, and not a part. If it were possible to divide truth, and other qualities of a similar nature into fractions, so that the Father should have the third part of truth, the third part of wisdom, the third part of knowledge, the third part of love, while the Son and the Holy Spirit possessed the other two-thirds of these qualities or affections, then neither of these persons could make 'one God,' 'but only a part of a God.' But because the divisibility of wisdom, truth, or love is impossible, the whole of these qualities dwell in the Father—the whole dwells in the Son—the whole is possessed by the Holy Spirit. The Holy Spirit is *one part* of the Godhead in essence; but the whole of God in wisdom, truth, and other similar qualities. If a truth could become three truths, distinct from each other, by dwelling in three substances, then there would be three Gods instead of one. But as it is, the trinity is three in essence, but one in truth and other similar principles. The oneness of the Godhead, as described in the scriptures, never was intended to apply to the essence, but only to the perfections and other attributes."\*

This teaching respecting the Godhead offends against what is regarded as orthodox Christian doctrine on the same subject in two particulars:

*First*, it affirms that God the Father, as well as God the Son, is a corporeal personage; that he has a body of flesh and bones; that he has form, dimensions, organs and parts as to his body; and that he has affections, sentiments and passions as to his mind. All this is in marked contrast to the doctrine generally expressed in orthodox creeds as follows:

\*Orson Pratt.

There is but one living and true God, everlasting, *without body, parts or passions*; of infinite power, wisdom and goodness. The Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son and the Holy Ghost.\*

The same doctrine is more elaborately stated in what is known as the creed of Saint Athanasius:

Whosoever will be saved: before all things it is necessary that he hold the Catholic faith. Which faith, except everyone do keep whole and undefiled: without doubt he shall perish everlastingly. And the Catholic faith is this: that "we worship one God in Trinity, and Trinity in Unity; neither confounding the persons; nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son and Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal, and yet these are not three eternals; but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet they are not three Gods but one God.

We have not space in this writing nor is it necessary to contrast this, as I think, absurd, contradictory and unscriptural conception of God with the teaching of The Church on the same subject, set forth in this paper. That is a task I shall leave to each reader, confident that with the two statements of the doctrine before him, the teachings of The Church will not suffer when tested by reason and the scriptures.

*Second*, the teaching of The Church offends against alleged orthodox doctrine in that when it affirms the absolute distinctness of the personages of the Godhead, it affirms that there is a plurality of Gods—three. And it is said that when we affirm that there are three distinct personages in that Godhead and that their oneness consists only in a unity of mind, purpose, knowledge, wisdom, goodness, and glory,

\*Church of England Prayer Book—Articles of Faith.

etc., that we are guilty of blasphemy. How that follows is difficult to comprehend. Why reverence for the Godhead can not be just as profound under the conception that that Godhead consists of three distinct personages perfectly united in all things, possessed of the same attributes, power and glory, and constituting one governing council, as under the conception set forth in the remarkable creed of Saint Athanasius, has never yet been satisfactorily explained. And, in fact, the idea that it cannot be is but the biased judgment of sectarians condemning a belief somewhat at variance with the one they profess.

But the teachings of The Church on this subject are even more far-reaching than the above statement indicates. The doctrine of a plurality of Gods opens up almost untraversed fields of thought—bold conceptions which, while revolutionary to what is regarded as orthodox theology, are nevertheless true and must sooner or later win their way in the earth. And as for their being in harmony with the revealed word of God, let that not be doubted.

As I have remarked elsewhere,\* what means that expression in Genesis, where, speaking of the creation of man, God is represented as saying: “Let *us* make man in *our* image, after *our* likeness?”† Is it not a fair inference that he addressed himself to other Gods who were present?

Passing by many other expressions in the Old Testament that convey the idea of the existence of a plurality of Gods, I take up the preface to the gospel according to St. John: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” It is generally conceded that the “Word” here spoken of as being with God in the beginning is Jesus Christ. If any doubt existed that Jesus is referred to, it would be dispelled by the fourteenth verse of the same chapter, in which the preface occurs: “And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.”

\*New Witness for God, Ch. XXX.

†Gen. I: 6.



Here, then, at least is an account of two Gods—one of which dwelt with the other in the beginning, and one—the Word—afterwards came to the earth, was made flesh and dwelt on earth with men, and was known as Jesus of Nazareth.

When Jesus—the Word—was baptized in Jordan, as he came out of the water, the heavens opened, the Spirit of God descended upon him, and lo, a voice from heaven said: "This is my beloved Son in whom I am well pleased."\* Here there appears on the scene three Gods—the "Word," and doubtless the God with whom the "Word" had dwelt in the beginning. In other words here was God the Father, and God the Son, both present; the Holy Ghost was also present, and yet distinct from both the Son and the Father—three Gods, so far as their persons are concerned.†

In the greeting to the seven churches of Asia, which John embodies in his preface to the Apocalypse, he says: "Grace be unto you \* \* \* from Jesus Christ, who is the faithful witness. \* \* \* Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests *unto God and his Father*; to him be glory and dominion for ever and ever. Amen."‡ I call special attention to the words written above in *italics*—"unto God and his Father," which can only mean God and the Father of God, which certainly conveys the idea of a plurality of Gods.§

\*Matt. III: 16, 17.

†The Prophet Joseph, referring to this matter, says: "I wish to declare I have always, and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the elders for fifteen years. I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a spirit; and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo, and behold! We have three Gods anyhow, and they are plural; and who can contradict it?" *Millennial Star*, vol. XXIV: p 108.

‡Rev. I: 1-6.

§Commenting on this text the prophet said: If Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ, had a Father, you may suppose that *he* had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that that which is earthly is in the likeness of that which is heavenly. Hence,

I have not space here to consider such expressions—with which the scriptures abound—as “Thè Lord God is God of Gods and Lord of Lords;”\* “The Lord, God of Gods, the Lord, God of Gods, he knoweth, and Israel he shall know if it be in rebellion,” etc.† “O give thanks to the God of Gods \* \* \* O give thanks to the Lord of Lords.”‡ “And shall speak marvelous things against the God of Gods.”§ “The Lamb shall overcome them; for he is Lord of Lords and king of kings.”||

Such expressions I know would be worthless as evidence in the matter under discussion if found in the mouths of heathen kings and prophets who are sometimes represented as speaking in the Bible; but the expressions here carefully selected are found on the lips of Moses, of the children of Israel, David, Daniel, and the Apostle John; and coming as they do from recognized and divinely authorized servants of God, they are important as not only upholding but proclaiming the idea of a plurality of Gods.

“I and my Father are one,” said Jesus on one occasion. “Then the Jews took up stones again to stone him.”

*Jesus*—“Many good works have I showed you from my Father, for which of those works do ye stone me?”

*The Jews*—“For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

*Jesus*—“Is it not written in your law, I said ye are Gods? If he [that is, God who gave the law] called them Gods unto whom the word of God came, *and the scripture cannot be broken*, say ye of him, whom the Father hath sanctified and sent into the world, thou blasphemest; because I said I am the Son of God? If I do not the works of my Father believe me not.”\*\*

if Jesus had a Father, can we not believe that *he* had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.” *Millennial Star*, Vol. XXIV: p. 109.

\*Deut. X: 17

†Josh. XXII: 22.

‡Psalms CXXXVI: 2, 3.

§Dan. XI: 36.

||Rev. XVII: 14.

\*\*John X: 30-37.

Let it be observed that in the above conversation when Jesus was accused of making himself God, he did not deny the charge; but on the contrary, called their attention to the fact that God in the law he had given to Israel had said to some of them—"ye are Gods." And further, Jesus argued, if those unto whom the word of God came were called Gods in the Jewish law, and the scripture wherein the fact was declared could not be broken, that is, the truth denied or gainsaid—why should the Jews complain when he, that is Christ, who had been especially sanctified by God the Father, called himself the Son of God?

On another occasion Jesus said to the Pharisees: "What think ye of Christ? whose son is he?"

*Pharisees*—"The son of David."

*Jesus*—"How then doth David in spirit call him Lord, saying—The Lord said unto my Lord, sit thou on my right hand, till I make thy foes thy footstool? If David then call him Lord, how is he his son?"\*

The Pharisees could make him no answer, nor dared they question him further. All that concerns me in the passage is to note that one God is represented as saying to another—"Sit thou upon my right hand until I make thy foes thy footstool—and that clearly proves the existence of more than one God.

No higher authority than this can be cited in support of any theological doctrine. These conversations of Jesus with the Jews so completely prove that Jesus himself taught the existence of a plurality of Gods, that there can be no questioning it.

I shall be told, however, that Paul expressly says: "There is none other God but one." That statement taken alone would seem conclusive; but considered in connection with its context, which explains it, it will be found in harmony with all the passages here produced to prove a plurality of Gods. The single statement quoted above is immediately followed by these words: "For though there be that are called Gods, whether in heaven or in earth (as there be Gods many and

\*Matt. XXII: 41, 45. Also Psalms CX. 1.

Lords many); but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord, Jesus Christ, by whom are all things, and we by him."\*

From this it appears that there be many that are called Gods both in heaven and in earth. Had the reference to many Gods and many Lords been confined to these that are called such in the earth, the force of the passage might have been broken somewhat by the probability that reference was made to the false gods of the heathens; but when we are told that "there be that are called Gods whether in *heaven* or in earth," by which I understand that there are those that are called Gods both in heaven and in earth, Christians will not claim that the many Gods spoken of as being in heaven are false Gods.

But still the apostle teaches that to us there is but one God, the Father; and one Lord, Jesus Christ. So also taught the Prophet Joseph.† He taught that there was but one God to whom it was proper for us to pay divine honors in worship—God, the Father—the Father of Jesus Christ, and of whom the Holy Ghost is the witness. But this does not strike out of existence the many other Gods and Lords that live and have dominion in other worlds, any more than it strikes out of existence other kings and emperors of this world, when we say that to the British subject there is but one sovereign to whom he owes allegiance.

If the phrase "Grand Presidency" be substituted for Godhead, and "President" for God, we shall have a nomenclature that will better convey correct ideas to the mind respecting the Gods than that now in common use. How, then, would the teaching of the Prophet Joseph respecting the Gods rise to meet the conceptions of the extent and grandeur of the universe, as now known to our astronomers! An

\*I Cor. VIII: 4, 6.

†On the passage under consideration the prophet remarked: "Paul says there are Gods many and Lords many—I want to set it forth in a plain and simple manner—but to us there is but one God—that is *pertain*ing to us; and he is in all and through all. But if Joseph Smith says there are Gods many and Lords many, they cry, Away with him! Crucify him! Crucify him!" \* \* \* Paul, if Joseph Smith is a blasphemer, you are. I say there are Gods many, and Lords many, but to us only one; and we are to be in subjection to that one." *Millennial Star*, vol. XXIV, p. 108.



infinitude of worlds and systems of worlds rising one above the other in ever-increasing splendor in limitless space and eternal duration, would have, as a concomitant, an endless line of exalted men, to preside over and within them as priests, kings, patriarchs, Gods! Nor is there confusion, disorder, or strife in their vast dominions; for they all govern upon the same righteous principle that characterizes the government of God the Father. The Gods have attained unto the excellence that Jesus prayed for in behalf of his apostles and those who might believe on their word, as already noted in this paper; and as they all govern their worlds and systems of worlds by the same spirit and upon the same principles, there is a unity in their government that makes it one, even as they are one. Let worlds and systems of worlds, and galaxies of systems extend as they may throughout limitless space, yet there exists a government which while characterized by unity is still co-extensive with the Gods and the universe.

For this unified and universal government of the Gods, and for each grand Presidency thereof, recognizing each in its sphere as part of the grand, unified whole, and the Holy Trinity known to us as the Father, the Son and the Holy Ghost as the Godhead, and the only Godhead pertaining to us, to whom we pay divine homage in holy worship—who can withhold reverence and obedience, which is ever the best worship? What feeling is there in the heart of man that is not chastened and subdued to sweetest harmony with the great spirit of the universe, in contemplation of a theme so grand? Who is not inspired with a profound sense of obligation, dependence and awe as the grandeur of this theme fills his soul? Who shall say that these conceptions concerning the Gods and their government are not as conducive to piety, reverential awe, proper worship, and right living, as the conceptions of the monotheists?

But I will not take leave of this theme with a question. On the contrary I affirm that the doctrine of the Gods and their government as taught by the Church of Jesus Christ of Latter-day Saints, since it involves no division of allegiance; no confusion of worship; no detraction of the Godhead; and is withal most in harmony with the scriptures; most in keeping with the canons of right-reason; and the doctrine which best rises to meet the known facts of the extent and grandeur of the universe, as revealed by modern research and discovery—the doctrine of The Church, I affirm, when rightly comprehended, is *more* conducive to piety, to true worship, to right living, than the doctrine of monotheists as stated in the creeds of so-called Christendom.



## EDITOR'S TABLE.

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### MINOR INCIDENTS OF THE WAR.

It is said that even the tender mercies of war are cruel. Our own Sherman is credited with the expression, "War is hell," and he ought to know, for he witnessed much of war in his time. But notwithstanding the cruelty of war, in the very midst of it, when waged between civilized nations, there are incidents which occur that exhibit the innate nobility of human nature which no other conditions would quite so satisfactorily develop. — We are not about to contend that the revelation of these noble traits of human character are worth the terrible price of war; but since we have war, and since through it are brought to light many evidences of the nobility of human nature, it is well that these evidences should be noted, not alone to relieve the general blackness of war, but that one's respect for human nature may be increased, and that all the good that is in the great evil, or developed through it, may be preserved to our race.

Paradoxical as it may seem to speak of some good coming from so great an evil, it is, nevertheless, true that nearly every great war has been more or less productive of good, not only in its general results, but aside from general results; in its acts of individual courage among the men and officers; in its acts of courtesy and mercy between foemen; in its exhibitions of chivalry and honor, not alone in "the wild joy which warriors feel in meeting foemen worthy of their steel," but in those acts of gentleness and mercy which bear evidence of the fact that not even all the fierceness aroused by the dread spirit of war can all dry up the milk of human kindness in the veins of civilized man.

It is something to be proud of, and it marks improvement in our race, when we can say that in no war ever waged between nations have there been more acts of cool courage while in action, nor more acts of courtesy, chivalry and humanity to foes overpowered than in the present war between

America and Spain. In proof of the above we set aside the daring of Dewey in entering the harbor of Manila under the guns of Cavite to engage the enemy's fleet; the dash and even over-daring of the *Winslow's* crew on scout duty before the forts of Cardenas; the feat of Hobson and Powel and their crews in the *Merrimac* affair; the rush to certain destruction made by Admiral Cervera and his captains in bringing out the Spanish fleet from Santiago harbor; the several days action by the forces of General Shafter—we do not intend to illustrate what we mean by reference to these great events, but by reference to what may be regarded as the little things that have happened—the side flashes of courage, and deeds of mercy that come between the great scenes of the drama being enacted.

What can be more admirable than the manner in which Admiral Dewey gave the command to commence, on the American side, that terrible battle which was to end in the destruction of the Spanish fleet? For some time the American fleet had been under the fire of the Spanish forts, yet no response had been made. Solid shot and screaming shells had struck all about them, and the American gunners were anxiously waiting for the orders to fire. Presently when the point of advantage to which the great American commander had been making was reached, he quietly turned to Captain Gridley in charge of the *Olympia* and said in ordinary tones—

YOU MAY FIRE WHEN READY, GRIDLEY.

And what could be more admirable than the conduct of that same Gridley, who arose from a bed of sickness and dragged himself to his post of duty, and the post of danger, to take part in the great battle? And when enroute for home, to wife and children, the ship's surgeon told him that the hemorrhages would result in death, how worthy the man was his answer:

THE BATTLE OF MANILA KILLED ME, BUT I WOULD DO IT AGAIN IF NECESSARY.

When he left his good ship to start off to the home he never reached, the band of the *Olympia* played "Auld lang Syne."

On the 1st of July, when the First Regiment United States Volunteer cavalry,—which has come to be called "Roosevelt's Rough Riders"—were in the deep tangle of a tropical jungle, confronted by a concealed enemy shooting with smokeless powder and carrying death into the ranks of the brave men, not being able to see their enemy, they began to swear. Colonel Leonard Wood, who was in com-

mand, hearing it, shouted down the line from which men were dropping both dead and wounded:—

DON'T SWEAR, SHOOT!

The story of Admiral Cervera's noble reception of young Hobson and his brave crew, and his act of chivalry in sending word of their safety to the American fleet is told in our Progress of the War paper.

That same old grizzled sea warrior was soon himself to stand in need of generous treatment from his foemen, and we are glad it was accorded him. When his fleet was destroyed and he himself was taken on board the *Gloucester*, commanded by Richard Wainwright, who, by-the-way, was an officer of the battleship *Maine* when she was blown up in Havana harbor, and was among those whom one would almost expect to feel vengeful—yet he met the defeated Cervera with all the politeness of the gentleman he is, and extending his hands to the heart-broken Admiral he said:

I CONGRATULATE YOU, SIR, UPON HAVING MADE AS GALLANT A FIGHT AS WAS EVER WITNESSED ON THE SEA.

It was a further act of courtesy that he was received on board the *Gloucester* in silence—the men refrained from exultant cheers.

The subsequent meeting between the Spanish admiral and Commodore Schley was equally marked by the courtesy of which noble minds alone are capable. The meeting took place on board the *Iowa*. The Spaniard remarked that he deeply appreciated the fact that the men of the *Brooklyn* did not exult by cheering when it was learned that he was a prisoner on the *Iowa*. The Spaniard was down in spirits, of course, on account of his defeat. Schley tried to console him by the reflection that he but suffered from the fortunes of war. Cervera replied:

YES, BUT I'VE LOST MY CAREER NOW THAT I HAVE BEEN DEFEATED.

Commodore Schley replied that such a brave deed as that of bringing out his squadron could never be looked upon as other than a most gallant feat. At which the Spaniard broke down, threw his arms around the American commodore and said:

AH, SAILORS ALWAYS ARE GENTLEMEN.

The action that day of our evidently rough old sea dog, Fighting Bob Evans, in whom all Utah's will have an interest, if for no other reason than that he once lived in Utah

and received his appointment to the nation's naval academy through Utah's delegate to congress, Captain W. H. Hooper. Captain Eulate, of the Spanish cruiser *Vizcaya*, surrendered to Evans, and this was the manner in which he was received on the *Iowa*. The Captains' guard of marines were first swung up on the quarter deck to salute him, and Captain Evans stood waiting to welcome him. A chair had been lowered for the Spanish captain, for he was wounded. As the chair was placed on the *Iowa's* deck the marines presented arms. Captain Eulate slowly raised himself from the chair, saluted Captain Evans with dignity, unbuckled his sword belt and holding the hilt of the sword before him, kissed it reverently, with tears in his eyes, and tendered it to Captain Evans. Our old rough captain, who could shout through the magraphone to the passing news boat, only a little while before, that the *Oregon* was up the coast pounding hell out of the *Cristobal Colon*, now as gentle as he could be brave, waved aside the proffered sword, grasped Captain Eulate by the hand and welcomed the Spaniard to the hospitality of his ship. When the *Iowa's* crew, half naked and black with powder as they were, saw their captain refuse to receive the beaten Spaniard's sword, they cheered like wild men.

What could be better than this incident: When the *Texas* came near to one of the Spanish cruisers that had been shattered from end to end with the storm of shot and shell from the American fleet, and was now lying helpless on a reef amid burning flames and her own exploding magazines, the men of the *Texas* started to cheer. Then Captain Phillip shouted above the din:

DON'T CHEER, THE POOR DEVILS ARE DYING.

What is better than this incident? Nothing perhaps, except the one that occurred when this same captain Phillip, after the roar of guns had ceased and the groans of the wounded were hushed, assembled his men on the quarter-deck of the *Texas*, and said:

I WANT TO MAKE PUBLIC ACKNOWLEDGEMENT HERE THAT I BELIEVE IN GOD, THE FATHER ALMIGHTY. I WANT ALL YOU OFFICERS AND MEN TO LIFT YOUR HATS, AND FROM YOUR HEARTS OFFER SILENT THANKS TO THE ALMIGHTY.

We call these minor incidents of the war—side flashes from greater deeds, but long after the general results of the war shall have been forgotten, and the greater deeds pass into oblivion, who will say that these minor incidents shall



not live in the minds of men to glorify our age and race, and be an inspiration to the performance of humane acts and noble conduct in nations yet unborn and accents yet unknown.

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## STATE POLITICS.

Before long the people of our state will be involved in another political contest. The choosing of a legislature which will elect a United States senator, and the election of a representative to congress will render the contest of sufficient importance to make it intensely interesting. In the past our state politics have been tinged with a bitterness which it is hoped in the future will be avoided. That bitterness was the outgrowth of an over-earnestness in politics. It is the case of a great virtue becoming a vice by running into extremes. The people of our state are first of all things sincere, and intensely earnest in their convictions, and these qualities, if extremes are not guarded against, are likely to beget in the possessors of them an intolerance for, and a bitterness against both individuals and parties who may hold opposite views to those which command their own convictions.

It should never be forgotten that a political election is but a friendly contest with one's fellow citizens for the prevalence of those ideas of government and its administration that he and his fellow partisans entertain as against the ideas of government and its administration entertained by the opposite political party. And while sincere earnestness is always admirable; and determination to make dominant the party whose principles come nearest to embodying those doctrines of government and administration which one thinks to best promise the peace, prosperity, and happiness of the community is always to be commended, yet it should be conceded that no one party absorbs all the patriotism there is in the country; and one should be ready to credit as much disinterestedness and patriotism to one's political opponent as he claims for himself; remembering that if he believes not as we believe, it is proof that we believe not as he believes, and there is no power can judge between us but the community after it shall reduce our respective theories of government to practice, and test their value by complete experiment.

Moreover, in a free government such as ours, where elections are frequent, it is not a very serious matter for one or the other of the great political parties to be defeated in an election. For if the policy of the party entrusted with the administration of the government shall prove disastrous to



the prosperity, happiness or general peace of the country, it would doubtless be dismissed, and the party of opposite principles put into power, so that with such opportunities for correcting evils as our system of government affords, there is no necessity for permitting differences of political opinions, and membership in opposing political parties, to dissolve the bonds of personal friendship, or disrupt neighborly concord. Let the contests be friendly, relieved of all bitterness, as they reasonably and with very great profit to the community may be, since the defeated party can rest assured that if the experiment with the successful party and its principles are unsatisfactory the next election will most likely result in stripping that party of power and giving the administration of government into the hands of the opposite party.

\* \* \*

One of the most serious evils to be guarded against under our form of government is government by party minority. "A government *of* the people, *for* the people, and *by* the people," is doubtless the noblest conception of government hit upon by the wit of man. But unfortunately, like many other noble theories, where reduced to practical operation, the high level of the theory is missed and very inferior accomplishments are the results. To be explicit: that which passes current for "government *by* the people" is often nothing but government by a very insignificant but active minority of the people. It is true that "the country is governed by industry rather than by talents;" that "truly great men are leaders only in times of great trouble, when a nation is in peril; in quiet times, the active, talking, enterprising and cunning manager is apt to be the leader." And so the few active politicians in the respective political parties are apt to and very frequently do, gain control of the party machinery, and through it secure control of the administration. Each party in every neighborhood has its active politicians, neither numerous nor necessarily men of considerable influence or of high character, quite often the contrary, and generally are aspirants for some petty office within the gift or under the control of the party if successful. They are not men necessarily of high character, we repeat, or of importance in the community, but they have the one virtue of being active in politics. They will be in attendance at the primaries and will either secure the election of themselves or the men of their choosing to the county conventions, from which, in turn, the candidates favored by these active politicians will be sent to the state conventions, where will be nominated, not

men always of the people's choice, but the choice of the politicians; for which the rank and file of the respective parties must either vote or do violence to their convictions by voting with the opposite party; or stay away from the polls.

When such methods prevail, it is minority rule through the operation of party machinery, and not government *by* the people, only so far as it may be said that the people suffer it when they could have it otherwise. That such a state of affairs is undesirable goes without saying. To say that it should not be so, would be to utter a commonplace truism. When such methods obtain it becomes a travesty on the idea of "government *by* the people," and for such methods to prevail where it is within the power of the people to have it otherwise is a reproach to an intelligent community. The remedy for this evil, like the remedy for every other political evil, in a free republic, is in the hands of the people. It is clearly within their power to be in attendance at the party primaries, and to elect men of known probity of character to the county conventions; men who will in turn elect honorable men to the state conventions, where men worthy of the confidence and esteem of the people may be selected for the positions of trust to be filled.

\* \* \*

In the years that are past, and before statehood was achieved we all had great anticipations respecting the course our state would pursue in political methods. Among those anticipations was that "government *by* the people" should be a reality; that government in the interests of the people should obtain; and that Utah's representatives in the national councils should forever be men of advanced intellectual attainments, and of high moral character. These anticipations are not beyond the possibility of attainment; they are quite within the lines of accomplishment; but if they are realized it must be by the constant interest of the whole people in the affairs of government, both in state and nation; by unremitting vigilance in every election; by prompt rebuke to every "boss" who presumes to dictate the management of political affairs or gain control of party machinery, or use the political lash to coerce the independence of the citizen. Thus, and thus only, may we hope for the best political conditions to prevail in the state and in the nation. And to the young men of our state, and throughout these inter-mountain states, we confidently turn in expectation that through their uprightness, interest and determination the verity of "government of the people, for the people and by the people" will be achieved.

## OUR WORK.

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### THE GENERAL ANNUAL CONFERENCE OF YOUNG MEN'S AND YOUNG LADIES' MUTUAL IM- PROVEMENT ASSOCIATIONS.

(*Minutes—Continued.*)

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MONDAY, MAY 30, 10 A. M.—ASSEMBLY ROOM, LATTER DAY SAINTS' BUSINESS  
COLLEGE, TEMPLETON BUILDING.

Singing, "Redeemer of Israel."

Prayer by Elder Edward H. Anderson.

Singing, "Guide Us, Oh, Thou Great Jehovah."

The roll was called showing 18 members of the General Board present and 29 stakes represented. There were about 300 officers present altogether.

The Secretary read the statistical report for the season of 1897-8. The report showed an increase of 22 associations, 10,257 members, 3,786 in average attendance.

Every stake of Zion reported except Bannock Stake.

On motion the report was received and filed and the Secretary instructed to use every effort to obtain the Bannock Stake report before the publication of general report.

The Treasurer presented the financial report for 1897-8 showing:

Balance on hand, per last report,	-	-	\$ 310.83
Received from M. I. Fund,	-	-	1,672.09
			<hr/> 1,982 92
General expenses,	-	-	1,056.75
Balance on hand,	-	-	<hr/> 926.17

On motion the report was received and filed.

Apostle Heber J. Grant introduced the subject of funds. He called attention to the fact that while much more had been received by the General Board on the M. I. Fund this season than last, the amount paid was very much less than should have been received if all the members were faithful in this matter. He stated that the Board had considered the propriety of reducing the amount of the annual offering to twenty-five cents per member, and he moved that the fund be reduced to twenty-five cents, the whole to be forwarded to the General Treasurer and that the fund be called the General Improvement Fund. The motion was carried unanimously.

On motion of Elder Douglas M. Todd, the first weeks in December and February were decided upon as collection weeks for this fund.

On motion of Elder B. H. Roberts it was decided that remittances on the fund should be made by the ward treasurers to the Stake Superintendents on January 1st and February 20th, and that the Stake Treasurer then remit immediately all funds received on this account to the General Treasurer at Salt Lake City.

Adjourned until 2 p. m.  
Benediction by Elder Willard Done.

AFTERNOON. 2 O'CLOCK.

Singing, "Come let us anew our journey pursue."

Prayer by Elder Angus T. Wright.

Singing, "Let Zion in her beauty rise."

Elder B. H. Roberts addressed the meeting on the course of study for next season. He referred to the great interest taken in the course adopted last season and said that the Board had decided upon a course of lessons on the Apostolic Age for the next Manual which they felt assured would be equally as interesting as the Manual on the "Life of Jesus." A committee had the matter in hand and were preparing the new Manual, which it was hoped would be in the hands of the members in ample time for the first meetings of the associations in the fall.

The following motion presented by Elder Geo. M. Cannon was carried unanimously:

That it is the sense of this meeting that an effort be made to complete the last Manual during the summer, before taking up the new Manual in the fall.

The following motion presented by Elder Geo. H. Brimhall was carried unanimously:

That all associations in any event be required to begin this fall with the new Manual with a view to completing it during the season.

On motion of Elder Jos. E. Robinson it was decided to commence the meetings of all the associations on the first week after the General Conference in October.

Elder B. H. Roberts suggested that the Stake Superintendents begin their preliminary work early in the fall, and get their associations organized and in running order so as to be ready to begin work in earnest on the date decided upon for the commencement of the work.

Elder Willard Done suggested that the first lesson be taken up on the first night of meeting and that the presidents of associations make appointment for the first lesson a week or two before the first meeting.

On motion of Elder Edw. H. Anderson it was decided that wherever possible the associations have a uniform night of meeting throughout the respective stakes.

On motion of Elder Jos. E. Johnson it was decided, as the sense of the meeting, that wherever practicable, Tuesday night be the night of meeting for the Young Men's Associations, and that the joint sessions be held on Sunday evening, the evening of the Fast Day being selected for that purpose wherever possible.

On motion of Elder Fred. Beesley it was decided that the names of all parties enrolled should be continued on the roll, until removed by proper action of the associations for cause.

Apostle F. M. Lyman said the rolls should always be kept as they are and never diminished, unless some good reason could be shown, and then the matter should be disposed of in a regular way and by the action of the association, and a record of the action kept. Our business is to look after those who are enrolled.

President Joseph F. Smith presented the matter of the ERA. He congratulated the officers on the success which had so far attended the magazine. Though we had started with nothing, we now had 4,136 fully paid up subscribers and over 1,600 missionary subscriptions at \$1.00 each. The ERA



had made a donation to the missionaries of one half of the subscription price, which was equivalent to more than \$1 600.00; and in response to a letter sent out by Elder Heber J. Grant and the speaker, generous brethren had subscribed for enough copies so that it was now being sent to every missionary in the field without cost to him. Referring to the subscriptions to the missionary fund, President Smith said he thought it only right that mention should be made of the subscriptions of Brothers George Woodward of St. George, and A. W. McCune of Salt Lake, who had each sent \$500.00, and the latter of whom had stated, that if necessary he would double the amount. President Smith urged all the officers to labor diligently to keep up the subscription and the interest in the ERA, as it was an enterprise calculated to do great good, both at home and abroad.

The following resolution presented by Elder C. A. Welch was unanimously adopted:

That it is the sense of this meeting that we return to the Editors and Managers of the IMPROVEMENT ERA a vote of commendation, and that we pledge to it our support, and that we also pledge ourselves to sustain and subscribe for the next volume.

On motion of Apostle Abraham O. Woodruff, a vote of thanks was returned to the Manual Committee for their labors.

Adjourned until Tuesday at 10 a. m.

Benediction by Elder B. S. Hinckley.

TUESDAY, 10 A. M.

Singing, "Arise, O Glorious Zion."

Prayer by Elder J. F. Allred.

Singing, "Hark, Ye Mortals, Hail! Be Still!"

Apostle Heber J. Grant spoke upon the ERA. He read a list showing percentage of the enrollment in each stake who were subscribing for the ERA, and suggested that at the next conference there be read the names of the fifteen stakes standing at the head of the subscription list.

Elder B. H. Roberts referred to the ERA, and showed that it had exceeded every promise made in the beginning.

Representatives from thirteen stakes expressed themselves as highly pleased with the ERA and said that all were satisfied with it in their stakes.

Apostle Heber J. Grant stated that twenty per cent. of the enrolled membership obtained as subscribers, would increase the subscription to five thousand, and that an average of ten subscribers from each and every ward would accomplish this result, and while we did not desire to rest at a subscription of five thousand, nor a subscription of ten from a ward, he urged all the officers to bend every effort for the accomplishment of this object.

Apostle Lyman then addressed the meeting on the subject of stake and ward organizations. He said he never did anything in a ward or stake without counselling with the Bishop of the ward or the President of the stake, and urged the brethren to advise with and get the help of the authorities of the stakes and wards.

He called attention to the fact that there was a difference between ordinations to the priesthood and appointments to special callings or missions. Ordinations to the priesthood are everlasting, while an appointment may be only temporary; and a man should feel in relation to home appointments or missions as he does in relation to foreign missions, willing to work as long as required and when changes were deemed necessary, accept release with thankfulness. At the same time brethren should not feel restless in office, but should take an interest in their work and should always be willing and ready to take as deep an interest in the work, if they were removed and some one else chosen to preside in their places. There should be, abiding



in our hearts, the feeling that whatever is best for the Kingdom of God and the Church of Christ, is all right and we are in accord with it.

On motion of Elder N. L. Morris, the Secretary was requested to furnish to each Stake Superintendent, a list of the subscribers to the ERA in each ward of his stake, before the expiration of the first volume.

Adjourned until 2 p. m.

Singing, "Lord Dismiss Us With Thy Blessing."

Benediction by Elder H. A. Pedersen.

AFTERNOON, 2 O'CLOCK.

Singing, "Redeemer of Israel."

Prayer by Elder Andrew Morrison.

Singing, "Columbia, the Gem of the Ocean."

A telegram from Washington was read, announcing that President McKinley had nominated Willard Young to be Colonel of Engineers.

On motion of Elder B. H. Roberts the following telegram was sent to Brother Young:

To Captain Willard Young, Washington, D. C.

The Young Men's Mutual Improvement Associations, in conference assembled, having heard with pleasure of your nomination to the Colonelcy of Engineers, congratulate you and our country.

(Signed):

WILFORD WOODRUFF,

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Superintendency.

Elder Jonathan G. Kimball reviewed the work done by the missionaries last season, and said that in taking up the work the coming season a careful selection of men was necessary. We need men who are already converted and have an abiding faith in the gospel. Young men should not be selected for this mission to reform them, as they are to be sent out to bear testimony to the truth of the gospel to the wayward and unconverted. It was intended that the work be commenced earlier this fall than last.

Elder B. H. Roberts also spoke on the subject of the missionary work and emphasized the remarks of Elder Kimball on the kind of men needed for the labor. He said that the missionaries could only start the work and the greater labor must be performed by the local brethren, who must continue the missionary work. He urged the officers to look well after the new members who had been brought into the associations during the past season, and see that they were encouraged to take hold next season.

Apostle Matthias F. Cowley said every missionary should be converted, not only to the principles of the gospel in general, but to the plan of the Mutual Improvement work and to the matters and items adopted for the good of the work. He should be converted to the Manual plan, should pay his twenty-five cents on the general Improvement Fund, and should be a subscriber to and advocate of the ERA.

Apostle Abraham O. Woodruff called attention to the large number of men between the ages of twenty and forty years who were unmarried, and said he felt that this subject should receive the attention of Mutual Improvement workers. He said he believed Mutual Improvement officers should seek to persuade young men to take up farms and build themselves homes. He also suggested that all should assist the families of the Mutual Improve-

ment missionaries while they were in the field, if such assistance should be necessary.

Elder Nephi L. Morris said that we should not lose sight of the fact, that the great object of the associations was to convert the young men to the gospel and encourage and assist them to obtain a testimony of its truth.

President Wilford Woodruff addressed the meeting. He said: I am deeply interested in the position we occupy. The Lord has appointed the place we are in, where the blessings were given to Joseph; we are the sons of Joseph. *Here is the place where we are going to stay. No power beneath the heavens will ever drive this people from these mountains.* This was a desert when we came here. President Young went to work with a will, like a man. I was with him when he took his first walk from his carriage, across the site where this city now stands. When he reached the place where the Temple now stands, he stuck his cane into the ground and said: "Here will be built the Temple of our God." I thought that was a strange prediction, but I lost no time until I cut a sage stake and drove it into the very spot he had marked. That was before any survey had been made, or any street made, and on that spot indicated by Brigham Young and where I drove the stake, the Temple now stands. Men tried to persuade President Young to go to California, but he replied, "I'm going to stay here, to build a city here, a temple and a country." Young men, the vision of my mind is upon your position. Upon your shoulders rests the mission of carrying on this work, of converting the children of men to the Gospel of Christ, from the sins of the world. There is nothing the children of men can be engaged in that is equal to the converting of the souls of men. The only office I ever asked the Lord for, was to be permitted to go and preach the gospel. You hold the power of the priesthood in your hands. I was present in Nauvoo when the Prophet Joseph Smith gave the keys of the kingdom of God to the twelve apostles. He was with us about three hours. He was full of the Spirit of the Lord; his face was as clear as amber. He said, "I stand at the head of this dispensation, and God has given me every key of the priesthood, every power of the priesthood. I am going away (we did not then know what he meant by this). This kingdom will depend upon you and I now roll the responsibility upon you and God requires it at your hands, and if you do not carry it on you will be damned." Joseph never bestowed upon young Joseph any key, or priesthood, or authority. God is not with the Josephites nor are the ordinances of the House of the Lord with them.

I was once riding on the cars from this city to Provo, and a man named Short took occasion to walk up and down the car declaring that Joseph Smith never taught nor practiced plural marriage, and never instituted the covenants and endowments of the House of the Lord. That Brigham Young and those with him were the authors of these things. I rose up and said to him: "You say what is untrue. I received my endowments under the hands of the Prophet Joseph Smith and he taught me the celestial order of marriage, and he had plural wives and several of his wives are in Salt Lake City today." Joseph was the author, under God, of all these things. Brigham Young, George A. Smith, and many others received their endowments from Joseph, and their wives were given to them by him in the celestial order of marriage. I shall be a witness of this in the spirit world and I shall meet you all there. The day is not far distant when you will see great events in the earth and sorrowful judgments. God bless you.

President Joseph F. Smith said that President Woodruff was one of the last living witnesses of the things about which he had spoken. Sister Bathsheba W. Smith, who is still alive, and her husband received their endowments from Joseph, and the Prophet Joseph had conferred all the keys and powers of the priesthood upon the twelve apostles. He urged upon the young men present to make a note of the testimony borne by President Woodruff, that hereafter in the generations to come they could testify that

they had heard him bear witness of these truths. President Smith then spoke upon the subject of conjoint meetings and conferences. He said: In all these meetings there must be authority to begin and close; some one must take the initiative and this belongs to the man who holds the priesthood. Beyond this the time and appointments should be fairly divided between the young men and the young ladies.

President Woodruff expressed approval of what had been said by President Smith.

Apostle Matthias F. Cowley referred to the history of the Prophet Wilford Woodruff, and said he had never been known to say one word derogatory of the men who stood above him in the priesthood, and called upon the young men to emulate the example of their venerable leader.

Apostle Heber J. Grant bore testimony to the blessing of the Lord bestowed upon him in the restoration of his health, when the doctors had given him up to die. He also bore testimony that the Prophet Joseph Smith had taught the principle of plural marriage to his (Brother Grant's) mother.

The conference was adjourned for one year.

Singing, "Our God, we raise to Thee."

Benediction by Elder J. G. McQuarrie.

On Tuesday evening, May 31st, a most delightful reception was tendered by the brethren and sisters of the general boards of the Young Men's and Young Ladies' Mutual Improvement Associations to the visiting stake officers of Mutual Improvement Associations, and their wives and husbands. President Woodruff was present and remained until the close of the entertainment, at 12 o'clock.

So ended one of the most notable conferences of the Mutual Improvement Associations ever held.

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## MANUAL FOR 1898-9.

Our new Manual for next season's study, on the "Apostolic Age," will soon be issued from the press, and in order that it may be in the hands of all members by the first meeting of the associations, we shall be pleased to receive orders from the associations for the number they will require for their members. Send the orders early so that we shall have time to distribute them after they leave the press, and get them to the members before the season opens. Send orders to the general secretary, Thomas Hull, ERA Office, Templeton Building, Salt Lake City.

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## A WORD TO MISSIONARIES.

Of late we have had a great many ERAS returned from postoffices in the Southern States, marked "not called for," or "unclaimed." They have all been forwarded to the addresses of missionaries furnished us. It is possible that the brethren to whom they were sent have returned home or have changed their addresses, but in either event have failed to notify this office. On all magazines returned to this office we are charged third-class postage, and this added to the expense of mailing in the first place is all wasted. Inasmuch as the ERA is being sent to all missionaries without any profit to the publishers, and in many cases at an actual loss, we hope the missionary brethren will make it a point to promptly notify this office of all changes. In this connection we desire to call attention to the fact that we mail our magazines not later than the first of each month and therefore all notices of change should reach us before that time, and also that in order to avoid loss of magazines, when leaving a place the postmaster should be notified of the place to which you remove, so that your mail may be forwarded.

## EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD, Y. M. M. I. A.

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*June 18th:* Advices received at Victoria, British Columbia, state that the ships composing the first Manila expedition arrived at Honolulu on June first and were royally welcomed.

*19th:* The most disastrous fire that ever happened in Utah occurred in Park City. All of Main Street and much of the residence portion was destroyed. The loss is estimated at about \$1,000,000. \* \* \* Under the second call for volunteers, Utah is required to furnish one battery of light artillery consisting of 109 officers and men.

*20th:* C. O. Whittemore is formally inducted into the office of United States District Attorney for Utah.

*21st:* The United States army for the invasion of Cuba arrived off Santiago de Cuba at noon. It consists of about 16,000 men commanded by General Shafter.

*22nd:* The Convention of the General Federation of Woman's Clubs met in Denver. \* \* \* The United States forces under General Shafter landed at Baiquiri, Cuba.

*24th:* In a battle near Santiago de Cuba the Spaniards were driven into the city. The American loss was twelve killed and fifty wounded.

\* \* \* The second section of the train carrying Torrey's regiment of Rough Riders to the south was wrecked in the yard at St. Joseph, Mo. The engineer was killed and his fireman badly scalded.

*26th:* Another accident occurs to the Torrey Rough Riders. The second section of the train carrying the troops dashes into the first section at Tupelo, Miss., and four are killed outright, one fatally injured and fourteen seriously injured, including Colonel Torrey.

*27th:* The third Manila expedition sailed from San Francisco for the Philippines; it consisted of four transport ships carrying four thousand men.

*29th:* Maj.-General Wesley Merritt sailed from San Francisco, on the steamer *Newport*, for Manila, where he goes as Military Governor of the Philippines. \* \* \* The senate passed a resolution tendering the thanks of Congress to Naval Constructor Hobson for his brave act in sinking the *Merrimac* in the entrance to Santiago harbor; the resolution included the names of the common seamen who accompanied him.

*30th:* The Mothers' Congress of Utah was opened in Salt Lake City.

\* \* \* Mayor Hill of Niagara Falls, Ontario, Canada, proclaimed July the 4th a public holiday in that city, and public-spirited citizens are preparing for the first celebration of Independence day in Canada. The proclamation is attributed to sympathy in the Anglo-American alliance movement, and it is believed that several Canadian towns will follow the example of Niagara Falls. \* \* \* The Irish National Society at Newcastle, N. H., adopted a minute protesting against an Anglo-American alliance and declaring that the efforts in that direction were regarded as a



conspiracy on the part of the British Government and abettors on this side of the Atlantic. \* \* \* Serious riots are reported in parts of China. It is reported in Shanghai that the American mission establishment at Tongchow, near Wuchow, has been attacked by a mob, looted and burned.

*July 1st.* The War Revenue Law goes into effect. It is estimated that it will cost Utah \$50,000 in July. \* \* \* Inquiries at the Treasury department elicit the information that the total subscriptions for the bond issue of \$200,000,000 aggregated \$790,000,000. Of this amount there have been received and absolutely accepted subscriptions for amounts of \$500 and less, \$40,000,000. Subscriptions in amounts of over \$500, subject to future allotment, \$250,000,000. \* \* \* General Shafter's army captures the outer works at Santiago, after an engagement lasting from 8 o'clock a. m., until sundown. The Americans lost about 1,600 in killed, wounded and missing.

*3rd.* The Spanish Cape Verde fleet under command of Admiral Cervera which has been lying in Santiago harbor for weeks, guarded by American ships, made a dash out of the harbor in an attempt to escape and was entirely destroyed by the American squadron.

*4th.* Dispatches from Honkong state that the United States dispatch boat *Zafiro* reports that the American troops which left San Francisco May 25th, convoyed by United States cruiser *Charleston* arrived at Cavite on June 30th, having taken the Ladrone Islands on the way; a force of troops was left there to hold possession. The United States troops commenced to disembark on July 1st.

*5th.* Advices from London, England, state that the stars and stripes were profusely displayed all over Great Britain yesterday, in honor of Independence Day.

*6th.* The first International Mining Congress opened in Salt Lake City. \* \* \* The great French ship *La Bourgogne* collided with the British sailing ship *Cromartyshire* in a dense fog off Sable Island, in the North Atlantic, and almost immediately sunk. Over 600 lives were lost on *La Bourgogne*.

*7th.* Governor Wells announced the appointment of the following officers of Battery C, Utah volunteer artillery: Frank W. Jennings, captain, J. D. Murphy, first, and W. J. B. Stacey, second lieutenants. \* \* \* The senate passed the resolution annexing the Hawaiian Islands to the United States and the President affixed his signature to the resolution shortly after, at the White House. \* \* \* Richmond P. Hobson, who sunk the *Merrimac* in Santiago harbor, and the men who accompanied him, were released by the Spaniards in exchange for Spanish prisoners. \* \* \* Advices from Honolulu, Hawaii, received today report the second Manila expedition, in which the Utah batteries sailed, arrived at that place on June 23rd and 24th, all well. They were royally received.

*8th.* Both houses of Congress adjourned sine die.

*11th.* The Spanish Cabinet tendered their resignations to the Queen Regent.

*12th.* Two explosions occurred at the Lafin-Rand powder works, Pompton, N. J. Eleven men were killed and about twenty wounded. Two buildings wrecked and great pecuniary damage done.

*13th.* The troop of Utah Cavalry Volunteers, now at San Francisco, are relieved from duty with the Philippine expedition forces, and ordered to report to the commanding general of the department of California, for instructions.

*14th.* The city of Santiago and all of southeastern Cuba surrendered to General Shafter. The United States agreed to transport the Spanish troops to Spain.

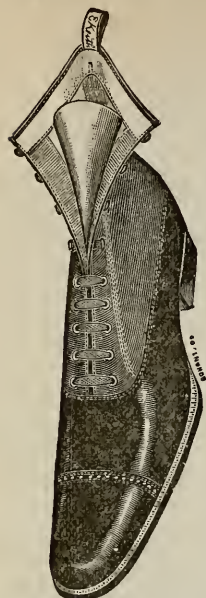
*15th.* Major-General Otis sailed from San Francisco with the fourth expedition for Manila. The expedition numbered nearly 2,000 men.



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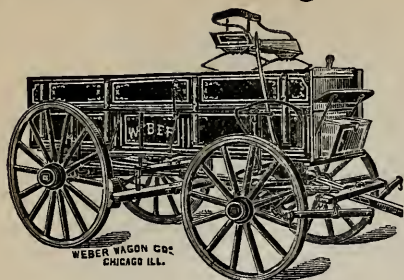
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Net surplus, over all  
liabilities, - - 3,678,999

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COMPANY,

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Assets Jan. 1, 1898, - \$5,100,266  
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## Second Annual Announcement.

Fall Term Opens September 5th, 1898.

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For Further Particulars Address President,

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(OVER.)



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For season of 1898-9.

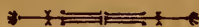
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